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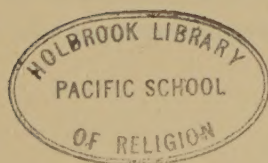
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# LIVING WITH OUR CHILDREN

By

LILLIAN M. GILBRETH

Author of "*The Home Maker and Her Job*"



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PRINTED IN THE UNITED STATES OF AMERICA  
FOR THE PUBLISHERS BY THE VAN REES PRESS

To

MY FIRST GRANDCHILD

ROBERT E. BARNEY JR.

THE NEWEST AND MOST INTERESTING FAMILY PROJECT.



## PUBLISHER'S NOTE

*From "Who's Who in America"*

GILBRETH, LILLIAN MOLLER, *industrial psychologist, b. Oakland, Cal. 1878; B. Litt., M. Litt., U. of Cal., Ph.D., Brown U. 1915; m. Frank Bunker Gilbreth, 1904; Mem. Phi Beta Kappa. Author: Psychology of Management, The Homemaker and Her Job, papers on education and psychology; Honorary member Society of Industrial Engineers.*

The life of Lillian M. Gilbreth has been one of remarkable achievement. The mother of eleven children, who has carried on a successful career as industrial psychologist, expert in scientific management, consulting engineer, lecturer and writer, her experience may well be of extraordinary interest to every one.

When she married Frank B. Gilbreth (one of the foremost American engineers whose work Mrs. Gilbreth has carried on since his death) they had in common the conviction that the haphazard way in which most families worked out their problems, or failed to work them out, was entirely unnecessary. They thought of family life as a definite project to which all their expert knowledge of the methods used successfully in industry, all their knowledge of psychology, of planning and execution, could be most helpfully applied.

## PUBLISHER'S NOTE

Thus their children were born into a group of which they were to be distinctly individual members—making their contributions, accepting responsibilities and carrying them through, having in their home a small replica of the life they would meet at maturity, learning not to fear that life but to combat and master it. In **LIVING WITH OUR CHILDREN** Mrs. Gilbreth tells how this family project originated and developed.



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## ADVENTURE OF LIVING

LIFE is an adventure from start to finish. We get most out of it when we look at every experience as a chance to match ourselves against a problem.

What makes a satisfactory adventure? A congenial group adequately prepared and well led, a project, and, most important of all, optimism and a readiness to enjoy the little happenings along the way.

The group may well be the family; the project, to develop that family, through the life its members lead together, into being serviceable to itself and the community.

Pioneers have always done this consciously or unconsciously. They have sought frontiers not so much for what they could get there as for what they could be. The pioneer spirit seeks an objective remote enough to provide difficulties and require endurance in the reaching of it; those who possess it go toward this objective as a group and it trains every member to be physically, mentally and emotionally adequate.

Frontiers of place are disappearing, as one after another lands are being discovered, mapped, settled and developed. But there are also frontiers of time, and these will be with us always. So that it is possible for any one of us at any time to say, "I will start on an adventure that is my very own. The time I have ahead of me in which to make it is unexplored. In it I may discover new things or prove things hoped for. I will be a pioneer, choose my objective, select my group and set out in the pioneer way on the greatest adventure of all—living."

There is a thrill about this that only those who have tried it know. It gives one a new slant on everyday things, a new interest in the use of time.

It would seem to be every child's right to have a life that is an adventure of this sort, and the chief job of the rest of us to live this adventure with our children, day by day, teaching them that we learn by doing, proving that filling the time allotted to us with creating and achieving gives satisfaction and real happiness, making of them not servants or

masters, but partners, companions, fellow adventurers.

Once upon a time, as the story books say, there was a little boy of pioneer stock, who came into this world with these beliefs and grew up in a family that held them also. For him time was always an opportunity, for he was an optimist. His project all through the fifty-five years of his life was to find the One Best Way of doing everything, having in mind satisfaction not only in the result but in the doing.

To him the family was always the most interesting and significant group, so when he came to organize his own family he tried to apply the principles and practices he had used in making his own life an adventure and a quest.

It is too soon to say yet whether the applications of his theories in this family group are a success or not, perhaps even to evaluate them as an educational project. But it can be said that they do conform to many of the findings of the newer education, and that they made

life so interesting that it never ceased to be an adventure to him, as it still is to his group.

It is his philosophy of life that this book presents, in the form not of a theory but of a working force. If it serves to pass on to the lives of others some of the enthusiasm, courage and persistence with which he pursued his adventure, the book will have served its purpose.



## CHAPTER I

### THE LOOK BACK

#### Where Did We Come From?

WHY should not a family life have a plan? Every educational or industrial project has one. Planning is so interesting that surely we should want to use it in the most worthwhile project we can ever undertake.

We shall here consider family life as an educational process for the child, in which we can use all available methods that have proved successful in other fields. This must mean that we seem at times to go far away from the child himself, who is the center of our thought. But we do so only because we want so desperately to get ready to prepare ourselves to give him the very best that we can offer. We do not think perhaps, except in a very general way, of what happens in the family before the coming of the child as important to his own life history. Yet the amount of planning that is done to give him

opportunity for living and richness of experience has an enormous influence on what he will do and be.

What contract in industry is so important as the marriage contract? What plans to develop natural resources, to build bridges or railroads or great buildings, have such real significance as plans for a family and what it is to be and accomplish? Any material project has a time-limit, and often a short one. It is usually possible to tear down what has been done and start over again. Mistakes may be serious, but can be remedied. Lack of knowledge is a handicap, but can be overcome as work goes on. Partnerships can be dissolved, working groups formed and re-formed, often with more satisfactory results.

The marriage contract upon which the family rests often is not considered so binding as an industrial contract. The parties to it may not realize what a contract is and that if it is to be valid their minds must meet in carrying out some plan of family life. The planning here advocated will do much to see that the minds of the parties do meet, and that each realizes what each is to give and what each may expect in the way of a home, com-

panionship, and the other satisfactions which family life involves.

In the family I know best, there was great need of such planning because the young people had not known each other very long or very well when they married, and felt the need of thinking their project completely through as they started it. "Do you realize how little we have in common?" the young groom said as they set out on their wedding trip. "We'll just have to settle down and make a job of planning out our life together if we are going to make a success of it!" This did not remove the romance or interest from it, but added a stability and a long view which might otherwise have been lacking. They knew so little of each other's background and experience that they began with a review of these in order to see just what each might contribute to the new partnership and just what each would need to receive, as well as enjoy receiving, if the outcome was to be satisfactory. They made what was practically a job analysis of the part each was to play in the family life in order to find out what each could do best and with most satisfaction to himself and the other.

To discover on what subjects they feel and think alike and on what subjects they differ and why, is always interesting to those involved in the planning. The results help to determine, too, which undertakings must be individual projects, which can be common projects, and which can best be expanded beyond the family group to include others who will be congenial and interested.

Through planning like this not only for a successful marriage but for a successful family life, one comes to realize the important rôle time plays, for the project really has its start far back in the histories of the families involved and in the race itself, and as soon as children come into it, it carries on into the history of this new family and the evolution of the race. One appreciates also the importance of building carefully from the start because with human material one can never begin over. Looking back, one realizes how easily mistakes are made and how difficult they are to rectify and resolves anew both to beware of them and to keep such a careful record not only of what one does, but of why one does it, that if mistakes are made once,

they can be studied and explained and in future avoided.

No matter how carefully the family in the past has planned and recorded, gaps are sure to be found. These emphasize, as nothing else could, the need for collecting all the facts available so that one can proceed not only with courage and enthusiasm but with assurance. One realizes the need for a feeling of permanence if any real work is to be accomplished. All this a method recognized and successful in the industrial field accomplishes when applied to the project of founding a family.

Does this seem too much like an engineering project? It did not to the young couple who tried it out. They each gave a long look back to see what their family histories could tell of value for their project. They were of the same race but different strains. Their forebears, though alike in being pioneers, had had different training, under different conditions in different countries. With this assorted background, they knew their children would have a great variety of ancestral experience to draw upon.

How much more stimulating genealogy

and family history become when they are investigated, not for general interest or individual satisfaction, but to estimate the endowment one has to hand down to one's children! It gives a person an entirely different feeling about the place he holds in the scheme of things to realize that he is but one in a long line of torch bearers whose job it has been to take the light, conserve it, and hand it on.

The ramifications of a family story are endless. The older members of both families become sources of information and interest. Family possessions take on significance. The whole clan may be integrated in its attempts to contribute to the investigation. Many a dear grandmother or aunt finds her own passion for genealogy shared at last, is given her first opportunity to expand on the achievements of the family, and gets the great satisfaction of making the thing she loves best of service to the people she loves most. In some cases, these older people have a wealth of material concerning early experiences which are of interest to the world as well as to their family group, and have been stimulated to put this material into such shape that it becomes a



permanent part of the folk-lore upon which histories of civilization are based.

During this unbiased pre-view many things in the histories of both families will come to light, be discussed, evaluated and accepted calmly as a matter of course rather than, as is too often the case, in the heat of some later emotional conflict. To accept one's wife's violent temper, for example, as a heritage from a swashbuckling ancestor who had to fight his way through troubles and difficulties, is much easier than to attribute it to a sweet disposition gone wrong through lack of appreciation or control. We shall have occasion later, in the discussion on survey and outfitting, to consider what the two partners bring to their project. Here we have only to concern ourselves with the past as it affects their plan for the future.

It is interesting to consider one's ancestors both by and large as members of social groups, and as individuals from the physical, mental and emotional side, and to evaluate their efficiency in both cases. Were they strong? Had they endurance? Had they recuperative power? What were their physical handicaps? Did they possess positive health? Did

they pass on one or another type of diseases, weaknesses or inclinations to be dreaded or at least looked out for and provided against, or did they hand down inheritances of resistance and recuperation and extraordinary adequacy which should be conserved and used and developed? It would be absurd to expect reports on the health of one's ancestors as exact in detail as those given by our health foundations, but the family Bible with its birth and death records is of help, family traditions supply other material, and often anecdotes and nicknames and the family album add just those realistic details required to fill in the picture.

Courage is needed in all these investigations to look the facts in the face. But remember, that the unknown is as apt to prove gratifying as ungratifying, and that even if it does prove ominous it is better to face the facts first than last. The newer theories on heredity, environment and education are so much more encouraging than the old ones that almost no situation seems hopeless. If handicaps are looked upon as challenges rather than deterrents they can be made a help rather than a hindrance.

When we come to getting some idea of the mental development of those who went before us, we must measure not only what they learned but what they did, for we are interested not only in education but in natural ability. A college diploma and a place in Who's Who mean something, but success as a teacher in a small town or leadership in industry may mean as much. We cannot apply the Binet test to our predecessors or attempt mental ratings, and that may be just as well; but here, again, family anecdotes and community annals furnish material through which we can learn, not perhaps the training they had, but, what is more important, the use they made of it.

Very little has been done in recording and studying the emotional lives of families, yet this material is most pertinent of all. We are only coming to realize in every relation of life that what we feel often has a greater effect on what we do than what we think or what we are physically. Where are we to get records of this? Our race studies help us somewhat, though we must be sure that we have the facts and not merely accepted opinions as to race endowments. Family histories, anec-

dotes and nicknames again are useful here. Many a daguerreotype portrays more through the facial expression of the sitter than his mere physical appearance—discounting, of course, the stiff posture and set features induced by the photographer with his diabolical devices and the strangeness of the situation. Under these we can often read pride, and ambition and control that are of inestimable value to the descendants to whom they are transmitted; tenderness, affection, and graciousness shine through old-fashioned costumes, puritan upbringing and natural reserve.

Much of this study one can carry on in a fragmentary way, alone and undirected, if there is not time, opportunity and interest for more. But if one desires to go into the matter more systematically, the genealogical and historical societies and eugenics groups furnish both leadership and method. All sorts of unexpected sources of help and information are sure to turn up. Nothing stimulates the giving of treasured family possessions, the telling of family histories, like an interest in the past. One of the pleasantest outcomes of this look back is that the newly founded fam-

ily will become the center for all sorts of collections of family treasures only waiting to be housed and appreciated.

We must not forget that we are to look for both individual endowments and achievements and family and group relationships, for we are interested not only in individual but in group developments. Did the families live simply as collections of individuals, more or less efficient, successful and happy? Or did they coalesce to function as a unit, working together happily and effectively? Did the members separate off as they married into new family groups, each of which went its way more or less unaffected by the others? Or did they develop into a clan proud of belonging together, anxious to share each others' failures and successes and make the clan name as well as the family name mean much? Did they allow family or clan pride to keep them from taking part in the life of the larger social community to which they belonged, or did they feel that they only expressed themselves adequately when taking a part in community life, in town, city, state, and perhaps nationally or internationally as well? If this last, did they lose thereby their family

solidarity and their individual effectiveness, or did they become more united as families and more worthwhile as individuals because of their social obligations and contacts?

We are interested in ideals as well as attainments, in aptitudes as well as abilities, in the way our forebears met situations as well as in those situations themselves. We want to know why and how, as well as what they did. We are aiming so far as possible to be forewarned, forearmed and prepared to meet whatever comes, quickly and adequately. We want to know not only what we must fear and avoid, but what we may expect and welcome. We want to use what we discover not to hinder us from acting, but to stimulate us to activity. We want to interpret what happens to us so as to avoid misunderstandings where we can, adjusting them where we cannot. We want to see in ourselves and our children our ancestors "plus," and not only to excuse but to explain, direct and develop.

We have no right to use heredity as an excuse for failure, for no one has yet proved that environment and education cannot overcome tremendous handicaps. Nor have we any right to rely upon heredity to carry



through without all the help that environment and education can give. We can probably trace likenesses between ourselves and our ancestors that we know persist in spite of differences of bringing up. So that we come to look for the reason back of every result as well as what appears to be the immediate cause. We hunt for the ideals which perhaps did not always find expression, and we learn to analyze success and failure as dispassionately and abstractly as we can.

Do these interests appear to have taken us far afield from our young couple sitting down to look back together over what the past has given them upon which to found their family life?

The answers to such questions may well form the framework on which they will weave their own pattern for their adventure of living together. Everything they learn from the past will help them to realize more fully what possibilities lie in the heritage with which they may expect to endow their children. It may seem a dry, theoretical and difficult task to make this delving into things that are gone a part of a living, working, practical plan of life. But it is not so when properly

done. It takes us upon an adventure back among our own people to find out what they have to teach us about life. If one has not had this adventure, one can never know how interesting it is. No matter how thoroughly it has been made, one can always learn more by making it again. Repetition only adds to the charm.

The friends one makes in the trip back are friends for always. One returns to them again and again for guidance and companionship. And on the day when one can take one's children back and say, "These are your kinsfolk, not only in blood but also in similarity of experience and of taste—they help explain your parents and you," one has reached a milestone of experience.

One comes, too, to know oneself and one's partner better. Step by step the long road traveled by the little girl and the little boy appears before the new partnership, and often we see experiences in a new light when seeing them for the first time with another and through another's eyes.

It is interesting to decide whether one would want the children who are to come into the family life to repeat these experiences.

One's opinion here depends sometimes on appreciation of real values, sometimes on sentiment. Mary naturally feels that John, who is so satisfactory, must have been the product of the right environment and training and experiences if he remembers them with pleasure, or the victim of mistakes if he looks back unhappily. John just as naturally feels that to parallel the experiences which have brought Mary to him unspoiled and congenial would insure him daughters equally attractive and adaptable. But it is not possible to repeat experiences exactly, and it is foolish to plan to duplicate situations which served the needs of one time but may not serve those of another.

It may seem paradoxical that in order to carry out a project for living successfully with one's children, an exploring expedition into the lives of one's ancestors should first be necessary. Yet this in the end only makes the planning more interesting and significant as it extends the adventure over a longer period of time to include a larger group.

## CHAPTER II

### SURVEY AND OUTFITTING

#### What Have We to Set Out With?

THE young people who have looked back to see what information their family histories contribute to help them with their own plan are now ready to survey their assets. They will want to know not only what assets each has, but also what each thinks about his own and the other's assets, and what the world thinks of them. I suppose it seems absurd to expect them to make a rating sheet of each other, yet this is what industry does of a man or woman seeking a job, and it can very well be done here.

Our particular bride and groom had no such assistance as is available to-day. They knew nothing of rating sheets and each could only compare what the other was with what he had expected his partner to be, trying to analyze the reasons why preconceived standards had been maintained or discarded. Some of the results were at first disconcerting.

"You have red hair and I have always resolved that I would marry a brunette. You are tall and I admire short girls. You are quick-tempered and I need some one who never gets angry." This and much more leads one to wonder where a partnership will land. But red hair often stands for activity, there are sometimes advantages in being tall, and a quick-tempered person is seldom monotonous to live with. So there you are! Fortunately also, partners often love each other for what they are not as well as for what they are.

The young people of to-day have all sorts of guidance in making ratings. Any progressive industry offers a scheme which is interesting to try in laying out a family plan, and amusing or annoying as one reacts to it. The studies of Dr. Laird of Colgate, of the kinds of people we like and their resemblances to and differences from ourselves, prove that many of the older type of findings are wrong, and not only explain many happy marriages, but should help in the making of many more.

It must be an enormous advantage when the two members of a partnership have known each other for years and do not have to make a rating of their assets at a time when every-

thing is colored by emotion. Yet even these fortunate ones testify that all sorts of traits seem different at such a time and must be checked back to an earlier period and probably rechecked later. It must be a great advantage also to know one's partner's family and friends, the type of people he likes, the traits he admires, the things he needs to complement his own traits and make a balanced, satisfying life. One can put a family plan through with none of these advantages, but it does mean more detailed and serious study and a greater willingness to adjust oneself.

The longer the list of assets the better. In looking it through, note the reason for each one; how they are related to each other; what must be done to conserve each. The possession of one asset may imply the lack of the contrasting characteristic. While this lack may not always amount to a defect, it may at times render life more complicated. A generous woman, for example, finds it difficult to be thrifty; a strenuous man, to be moderate. The tactful find it difficult to be always truthful; the quick-motioned to be calm.

Because praise from another is sweet to our ears and criticism from ourselves not bitter,

the easier and more prudent method at first may be for each partner to list the other's assets and his own liabilities. A still less painful method is to work out under general heads the needs of the home being planned. The young couple may decide that they need rest, consideration, lack of contradiction. Having agreed willingly on these general requirements, they can then impersonally and logically work out what assets should be developed and what liabilities eliminated to attain them.

Another approach is through the listing of likes and dislikes, a process which may clear away an enormous amount of underbrush. If, for example, you ask your fiancé, for whom you are anxious to cater satisfactorily, "What do you like to eat and drink?" and he replies, "I eat everything but onions, and drink everything but glue," you know immediately that you have an easy task before you. The present generation will have much help here from the studies which are being made on irrational irritations. It is not difficult to list the things that irritate one, though sometimes it is more difficult to admit the irrationality. The household, however, that starts



with a clear idea in the minds of all concerned of the exact thing each member finds irritating will certainly have an enormous advantage over the group which must gain such knowledge slowly or, if some of its members prove to be of introvert type, not at all.

I know of no similar study of irrational likings, but it would be interesting and not impossible to make. Perhaps some of the older members of our families could help us here, just as they do with the family histories. Many a friendly mother-in-law (and there are more of these than the world lets us know, because it seems always more interested in failures than successes!) has furnished the young wife with a list of her husband's "likes" which, if not irrational, may seem illogical.

Two warnings! Neither partner, unfortunately, can act on the assumption that because the other likes something in another man or woman it will be acceptable in him or her. Many a bride remembers the day when she went to a beauty parlor to be made to look as nearly as possible like some one her husband admired, and went home to be greeted not with praise, but with a horror-stricken, "You're a fright—fix yourself the way you



were!" Nor can either expect that likes and dislikes will not change with circumstances. But that is what makes life interesting.

To offset this we have the fact that love often is not only blind but deaf as well, that one's faults may be as lovable as one's virtues, that the traits one has may be as admirable as those one lacks, and that love, as the Bible says, "beareth all things, believeth all things, hopeth all things, endureth all things." We have no right, however, to tax its powers unnecessarily.

Along with the ratings of each partner as an individual, come ratings of social adequacy. These are less seldom thought of and their importance is less often realized. But to most people social effectiveness is an enormous asset, and it is distinctly so to their children. It is necessary, therefore, to estimate this at the start. To see one's partner as early as possible in as many of the varied social situations one holds desirable as may be, is a decided advantage. We covet for ourselves and admire in our partner the ability to win the liking of other people. When to this can be added admiration, our satisfaction is complete. So we must add to our tests for good

health and good morals, tests of good taste. The importance of good manners is frequently underestimated, yet many a marriage and many a family life has gone to pieces for lack of those fundamental essentials which manners indicate. Physical likenesses may or may not attract. So may physical differences. Mental differences may be stimulating or conducive to friction. Emotional differences may attract or repel. But differences in manners invariably lead to trouble.

Now a survey such as this has been might well have an unfortunate outcome if its aim were solely to chart individual assets and liabilities. But it is not. The purpose is to discover what the partnership can count on. Each partner acquires a new set of assets, some of which perhaps he has never had before. While it is true each may also acquire some new liabilities, he may have exactly the assets that balance these. To have strength and purpose and humor and many other characteristics which you have admired but never possessed, become suddenly yours—this is a real thrill. To discover mutual likes and dislikes; to be able to do certain things with some one who also loves to do them and other things

for some one who hates to do them; to be relieved of jobs one hates by a person who does some of them because he wants to and others because you do not want to—this is a new adventure.

Individual traits are such interesting assets that one turns almost regretfully to considering assets of money, of time, of place. The amount of money a couple has is important only as it supplies what they feel they need.

They may say either we have so much, what shall we do with it? or, we must have certain things, how much money have we with which to get them, and how shall we get the rest? We need here consider only what they have, not what they plan to get.

Money may mean cash, available material assets, or any capacity or financial rating. It is only fair to ourselves and our project to consider them all. Actual assets, potential assets, available assets, all have their importance which can only be determined by studying demands and matching them up against supply. The more carefully this is done, the more worry may be avoided, for a surprising number of worries trace back in some way or other to material assets. Here again the

younger generation has new help in a sounder type of economics, as well as in home economics, and in the simpler teaching of the elementary principles of finance. The vital consideration is that all assets be known, recognized and freely discussed, and that every activity in the partnership be given its financial as well as other rating.

Time as an asset has been even less considered. The partners may well decide how much of their time is to be given to activities that contribute directly to the partnership and how much to other activities that contribute more or less indirectly. Do all the time and all the money belong, as a matter of course, to the partnership to be held in common, or does each partner contribute a certain amount and receive certain dividends on his investment? Put in this impersonal commercial way, age-old problems of the home may take on a new significance. How much time does the job take? How much money is the job worth? If these things can be settled in the planning period, much confusion and trouble may be prevented. Measure we must, and not only the intangible values, or some one will ultimately be bankrupt of time, money,

or, worst of all, the satisfaction of giving and receiving appreciation.

Finally, let us evaluate the place where this business of living is to be carried on—the home. If this can be done before the home is selected, all the better; if not, let us, in any case, see what the prospective home has to offer and how it should be supplemented or improved. What type of community are we in? Can we fit into the community life easily and happily? Must we over-exert ourselves to meet community standards, or withdraw from community life, or relax our standards? Does the community meet our partnership needs? Does it give us the most for our money, time, energy? Are we measuring what it gives us in terms of real, permanent satisfaction? We may think that we have no choice, but is this true or are we simply too lazy to make the effort to change? Perhaps we have never thought of the alternatives nor realized that a strong desire to change our way of living, if our reasons are justified, is itself an indication that we should do so.

How about the neighborhood? Is it the best for our needs that the community affords? Or have we just fallen into the habit

of staying here, though the needs it met once have changed? As for the home itself, should it be a room, an apartment, a house, or what? We may always ask two questions: Granted this is the best we can have, what can we do to make it more satisfying? If we could have what we liked, what would we choose? We are often surprised to find that if we desire, we can have quite other than we do; that satisfactions are quite different from what we thought, or that we can endure what we must have much more easily if we formulate our ideal and make every possible effort to conform to it.

We must think of the home as belonging to every one in it, as work place, play place, and balancing-up place for the twenty-four hour day. We cannot think of life in pieces. We must "see it steadily and see it whole" if we are to be effective. Few young couples to-day are in the pioneer situation of having their home the only work place and play place for every member of the family. Yet in proportion as work place, rest place, play place are separated in time and space, the problem of selecting a home and evaluating its assets and liabilities becomes complicated. If the time



one takes going from rest place to work place, from rest place to play place is so long that it cuts seriously into rest, work and play, and unbalances what would otherwise be a satisfying program, some drastic change is indicated. Home must move nearer to work and play, or work and play must come into the home, or the travel time must be made profitable and enjoyable. That none of these things seem possible in so many family lives to-day furnishes one of the most serious problems of our age. We can only ask: What are we getting for what we give? Is it worth what we think it is? If not, why don't we do something about it?

The partners must realize, too, that their choice of a set-up including work place, rest place, play place, will probably determine to a greater or lesser extent the number of activities they can engage in together. Isn't it strange that though the aim in marriage is to live together, little systematic planning is done to make it possible to work and play together? We have acted perhaps on the assumption that as time went on, we would not want to work and play together so much, when as a matter of fact, we did not continue to want to work

and play together because we made it increasingly difficult to do so. All too few studies have been made of the subject, but I believe such records would show that successful, happy marriages resulted from husband and wife working and playing together, and by dint of planning to make this possible. This leads directly back to the question of similar aptitudes and tastes, though it is possible to learn to do and like to do things one has never done or enjoyed if one cares enough for the person with whom one does them.

We shall see, as we discuss them and their coming into the plan, the bearing of all this study on the problem of living with our children. It is only necessary here to stress the necessity of observing how fluid the assets involved in the partnership are. Are the individuals adaptable or unadaptable? Is the partnership drawn on flexible or inflexible lines? Does it lack any essentials, the want of which, borne very comfortably under usual conditions, will be felt acutely in an emergency? Are the two personalities at war or is there agreement? Do they barely supplement each other, or do they overlap by a safe



margin, so that if one is below par at any time the other can come to the rescue?

Just as we demand a safe balance of money in the bank and of time in the schedule, so we should demand of ourselves, as individuals and as a partnership, excess energy on call, excess stability, and an increasing integration that will withstand attack. We sometimes say with approval that we never know people's abilities till an emergency comes; but it is far more comfortable to know that emotional emergency will be met, just as it is far more comfortable to know that a financial emergency will be met, than to trust to something appearing unexpectedly to save the day.

## CHAPTER III

### THE PLAN

Who Shall Go, Where, When and How?

WE have looked behind us and about us to see what we may rely upon to help in our adventure. Now we must plan in detail what we are going to do. We are fortunate if we have some specific goal in mind, for it is easier when the objective is plain and known by every one.

In the family I know best, the man had his aim very distinctly in mind. He had been an only son, long hoped for and much desired, the chief thought of his parents and older sisters being to make his life worth while. His father died when he was only three and, being a natural leader, he soon took his place as head of the family. When only a young boy, he developed a passion for finding best methods of working so that "the quest of the one best way" became his aim long before he had any thought of starting a family of his own.

Added to this, as one sister married and the other died, the family, consisting of himself, his mother, and aunt, formed an integrated group to further his ideal.

With something so definite on which to base a family aim, the focusing on an objective becomes easier. This is not impossible, however, even when there is no more clearly defined goal than that of living together for the greatest mutual happiness and contributing to the world not only by work but by satisfaction.

There is always the question whether the work shall follow the aptitudes, inclinations and training of the one person in the partnership who is best established, or whether it shall be divided between the two partners, each sharing in the responsibilities. Many factors are involved. If the responsibility for providing the money with which the enterprise shall be run rests on both partners, the marketable value of what they have to offer must be considered. Here again we go back to job analyses and personality analyses which alone make it possible to find out these values. The man I have just spoken of and his wife felt that they did not want to remain two individuals earning and dealing with the world

separately, contributing separately to their partnership and project. From every standpoint they preferred to put all their assets into the partnership and meet the world as a firm.

This was not in any way an easy thing to do. It would have been simpler, perhaps, for the man to go ahead with his world's work alone, sharing the results with his partner. For the woman too, it would have been simpler either to devote most of her time to running the home end of the project and use some free time to go on with her own work of studying and teaching, or to give the bulk of her time to her own work, which was already under way, and make contributions from the result to the home project just as the man did.

In spite of the fact, or perhaps because of the fact, that they shared the pioneer spirit, they were old-fashioned in some respects. He liked the idea of having the direct economic responsibility and she liked to have him have it. She liked the idea of working as well as playing in her home, and though he would have been willing also to further any project she had in mind he was willing to gratify this desire. But they really enjoyed making one

integrated project and partnership of every part of their lives.

The moment a project becomes a family project (even though the family consists of only two at the start) rather than a group of projects that belong in a family, the problem is very different. The question then is not what can I get for *my* project but what can I give to *our* project? Instead of trying to change a supply to meet one's own demands, the problem is rather to adapt one's training and experience to share and meet the new needs. The family project, whether it covers all of life or only some phases of it, becomes the guiding force, and even though it leads at times through periods of indecision and discouragement, it constantly unifies.

The nature of the project must necessarily determine who shall be included in the family group. If there is no unifying project, there is danger of starting with too large a group or of adding members too rapidly. This has a distinct bearing on the problem of "in-laws." If a young couple have no definite project in view when they marry, it is vital that they have time alone to work one out and get it well started. It is usually best for relatives and

friends to be at hand and sympathetic, but the world will wag more smoothly if they leave all decisions to the young people and keep out of the planning as much as possible. On the other hand, if the plan is well thought through and the relatives are a part of it, or can become a part of it, they may be included profitably in the household from the start.

In any case, the families of both partners must be *thought* into the project from the beginning and their interest and coöperation aroused in such a way that they feel they have their own place and part in the plan. We are prone to forget that the starting of a new home is often a disintegrating force in older homes and other lives. If these homes and lives have well articulated projects of their own, the new home may be established without hurting them and may even be built into them. No family, any more than any individual, can live to itself alone. While youth has a right to liberty and self-expression, it has the privilege and responsibility of making its development contribute to the development of those who after all gave it its chance.

In attaining variety for our project, we must take care to retain unity. One motivat-

ing force that can always be counted on to unite every one from great-grandmother to smallest child is pride in the family name and accomplishments. That one's family has persisted till now in the struggle for existence is something in itself to be proud of. If we emphasize successes as we should, and regard failures, except for what we can learn from them, as negligible, we are certain to discover enough grounds for pride to weld a substantial link in the family chain. Honest pride thrills us, whether our chief job is to conserve or to construct.

Too great diversity of personality or type among those who have been invited into the project group, may make all the difference between success and failure. People too dissimilar in temperament to live happily together should not attempt to share one roof, no matter how closely they are related by marriage or blood ties. If they have made a fair and honest attempt to live together and have been unsuccessful, they had much better live apart and coöperate without the close personal intimacy which may lead to friction. If a home is anything, it must be satisfying, and nothing works more against satisfaction than



continual friction. We mean here not disagreements which are really based on high spirits, competition, or a love for excitement, but differences which indicate real incompatibility and result in dissatisfaction and a disinclination to go ahead with the project.

The group may start, then, with just as many as can fit into the plan and live happily and comfortably together. This applies to friends and helpers as well as to relatives. The set-up, after all, is to be judged not by custom or the opinion of others but by the happiness of each one concerned in the project. If it works, well and good. If you know why it works, all the better; you have then the greater assurance that it will continue to work.

Perhaps the ideal situation is for the young couple to start alone. To keep the group small longer than necessary, on the other hand, is unwise. We are all such creatures of habit that we soon slip into a routine and are satisfied with it even when we ought not to be. There is no assurance that a routine which satisfied at first will continue to satisfy, and we want always to be ready to make a change as soon as it is needed—sometimes, indeed, before the need is so evident as to be disturbing.

Also we should practice a little gratuitous flexibility of living in order that we may be ready for emergencies.

I am tempted to give opposing types of advice here. The first is to urge the young couple not to spend too much of their time by themselves, not to accustom themselves to working and playing together uninterruptedly with no one to share their success and failure. It is easy to slip out of social and even family groups, only to find after a while that one is not especially missed or perhaps even wanted. Membership in any group means not only privilege but responsibility. Refuse one and you are apt to lose the other. It is customary to allow a young couple to choose how much social life they will participate in for the first year, but they often find it difficult to fit back into the groups they have temporarily deserted. Some decide to participate in other groups but not to invite these groups to join theirs. When they finally extend an invitation, they find themselves not only overwhelmed with obligations but entirely out of the habits of entertaining and of sharing their interests with others.

My contrary advice is not to allow fear of

any of these possibilities to restrain the young couple from working and playing with each other more happily than in any larger group. If old associations are broken temporarily or permanently, the pain may be in proportion to the pleasure; but both pain and pleasure are worth all they cost, and the experience may be sublimated, as the psychiatrists say, helping to carry through the new activity jointly started as a compensation for companionship lost. Any devotion, whole-hearted and unswerving, which has expressed itself for years in companionship and mutual activity will live on no matter what separations must take place.

The mistake young couples make in their desire to be everything to each other is in trying to break down barriers which it has taken years to erect and which should never be broken. Share what is finest and best in you, yes, but keep the controls and reserves which really make you what you are. It is a mistake, also, not to realize that one has a right to share only what belongs to one. Other people's confidences, other people's affairs, and especially those of family and friends, are theirs to share and not ours. Love, devotion and apprecia-

tion may be poured out bountifully and continuously, for the supply is inexhaustible. But to attempt to give all that one was and is and may be, once and for all, is to run the danger of having not only no gifts left to give, but no power to acquire any more.

These warnings apply not only to the young couple involved but to family and friends as well. Enduring friendships are usually of slow growth and one cannot afford to force or rush them. Real love is best founded on friendships. The young couple should see enough of others independently to have a chance to develop friendships, but not enough to let such friendships become so close that either need have reason for envy.

We must never forget the great variation in people, not only in calendar age but in mental age and in emotional make-up. Some people can trust themselves not to get too "set in their ways," but rigidity of living is not confined to the old, the stupid, or the unemotional—or, it may be added, to the pessimistic. We should also note the apparent gulf between the results people achieve by their efforts and the pleasure they take in them. Some accomplish little and are greatly con-

tent, others accomplish some great task and are dissatisfied.

The entrance of helpers into a family must always be determined partly by finances, but partly also by profitable use of time and energy, social conditions, and the feelings of the family itself. Each of these factors in turn affects the other. It would seem to me that no family able to do without helpers should have them until they know what can justly be expected of them and can provide for them not only adequate pay, and attractive work and surroundings, but also definite schedules, adequate incentives, and real satisfactions. There is no position in life more difficult, less standardized, and less appreciated than that of the domestic helper. To work out a technique which integrates helpers not only into the household, but into the home, is a worth-while project and a creditable achievement. With some previous experience in handling helpers, the young couple may perhaps wisely introduce a helper as early as convenient. Here again we work through job analysis and personality analysis, although we may not call our methods by such technical names.

The personnel of the group decided, we come to the problem of leadership. Natural ability as a leader means something, and this our study should have made clear. It would seem at first glance that an ideal arrangement for the group is to have one competent leader. Undoubtedly many happy marriages and family lives have resulted from this type of situation. But leadership is too precious a quality not to be developed, and the exercise of leadership is too satisfying not to be shared by every member of the group. If we believe that exercising power is a real satisfaction that meets a fundamental need, we must provide opportunity for every member of the group to lead.

The family I know best started on the advice of a relative, with the rule, "Outside the house the man rules, inside the house the woman rules." It worked very well as a start. Gradually, as fitness for leadership in any function showed itself, it was delegated there when appropriate. The greatest help was found in changing the leader-follower relationship to a teacher-pupil relationship. In all of life there is no more beautiful relationship than that of the teacher-pupil. The true



teacher gathers material that he may transmit it; he aims to develop his pupil, takes pride in his achievements.

Insofar as the husband-wife relationship and the parent-child relationship become teacher-pupil relationships, happiness is assured. Especially where there is that readiness every true teacher feels to take the pupil rôle, and that satisfaction every pupil feels when he can become (though only temporarily and perhaps inadequately) the teacher. This, it seems to me, is the keynote of our new education: that we learn and teach simultaneously.

Nothing is more vital to the success of the project of happy family life than finding out as soon as possible in what lines each member of the group can lead and giving him a chance, a time and a place. "I want to be queen of something," a small girl said. Her desire was real and right, and one that had to be gratified. If every man, woman and child in a home, and this includes the helpers, is given a chance to lead, one great source of satisfaction will be assured.

Here the problem of self-expression and self-control comes up. If life gave every in-



dividual opportunity for limitless self-expression, then the family might well try to offer such opportunity also. But life does not. It is better, therefore, to set up the family so that individual self-expression will always be checked by the needs of others for self-expression. This means teaching self-control along with it. In the beginning it will also mean control of the weaker by the stronger, that is, the more controlled; but as soon as possible it should mean the self-control of every one involved. If each member has learned as a child that self-expression is justified only up to the point where it does not hamper some one else, it will be easier to establish a balance between these two contradictory factors in the new family group.

It is always easiest to progress, as we have said, toward a known goal. But individuals differ, and temperament largely determines how definite people want to be in their aims. Some always want to know exactly where they are going; others have a much better time if they can saunter along enjoying the people and places they pass on the way without constantly having to focus their objective. In a family group some one, though he should be

tactful enough not to emphasize the fact at inopportune moments, must have a definite objective in mind. Once in a while the two who start the group may be fortunate enough to visualize the goal in exactly the same way, either because of a similarity of objective and temperament, or because of a great and eternal devotion. But they must not expect the world, their relatives, or even their children, to see the goal as they do, or to have the same goal in view. They must modify their own vision where necessary in order that all may live together happily.

Living together cannot begin after the children come. They must enter into a life that is already being lived and in which there is a place and a part for them. As a rule we entirely underestimate the responsibilities of the baby. We spend so much time studying what he should get that we almost forget to notice how much he is expected to give. To teach his parents to live together happily should not be one of his many responsibilities, or to unite a family whose prime responsibility is to furnish him an integrated home. The living together peacefully and happily should start

with the start of the home. Every day of postponement adds difficulty to the problem.

We have only to add a word regarding the rigidity of our plan. Can we expect to think it through at the beginning in such a way as to leave it practically unchanged as we go along? Yes, and no. Yes, so far as essentials are concerned; no, so far as details. We can decide that there are certain things we must have, certain things we are willing to do without. We can begin to evaluate possessions, pleasures, experiences to see how much they are worth to us and to make sure always that we are paying for what we get. This will help us to some sort of stability and bring us back to equilibrium when we are pulled and pushed this way or that.

But the plan must be flexible enough to allow the home to expand as the group grows and contract as it becomes smaller. We must learn not only to change when necessary but to be philosophical about changing, even to find it interesting and enjoyable. Perhaps our aim should be flexibility plus resiliency, to adapt ourselves to changing needs yet to swing back to our ideals.

We shall not go far wrong if we keep in

mind that our chief problem is successful integration. When I keep my plan rigid, am I really integrating? When I make it flexible, what then? When I express myself? When I control myself? "Living with" should mean living together. If our plan enables us to live together happily and look forward to having children live with each other and with us, together, then it has passed the tests and is worth trying.

PART TWO: PERFORMING  
The “Do-It”—Working Practice of the  
Daily Life Together



## CHAPTER IV

### THE START

#### How Shall We Set the Stride?

THERE may be more important stages in an enterprise than the start, but a happy start remains long in the memory. This is one reason why so much emphasis is placed on the first year of married life and on the earlier years of a child's life. Everything one can do, therefore, to make the start of a family project efficient and happy is worth while.

In industry we are accustomed to choose for a first job, to which to apply a new method, work that is not only important and interesting, but which we can expect to yield immediate and valuable returns, justifying our hope of its success. We make careful preparation, follow every detail, correct mistakes as soon as possible, emphasize successes, apply results, and finally celebrate a happy outcome. If we are teaching a worker a new type of work, we follow it through with him, keep up his



courage, and leave him to proceed alone only when we are sure that he knows what is to be done and that he can accomplish it in the given time and way.

Much may be done in a similar way in setting up family life by avoiding failures and providing for successes. Every one is eager to accomplish all he can, yet sometimes to avoid falling short of that utmost, the wiser method is to be content to do a little less than all, for it is discouraging to find that one cannot come anywhere near the schedule of accomplishment planned. Plans, like habits, are good servants but poor masters. If one refuses to be worried by any but important deviations, one will find oneself making headway with the most ambitious plans.

A cannier scheme than whistling to keep up one's courage is to plan some assured successes, and having accomplished them, to see that they, and not the failures, are exposed to the public eye and comment. It is impossible to appear to advantage in business when one is not up to par, and it is wiser not to appear at all in any capacity unless one can make a favorable impression. This is a secret which only years of experience and many bitter les-

sons bring to the average man or woman; the earlier it is learned, the better. If, in every home the members of the family take pains from the start not to appear and participate in group activities except at their best, many more successes will be assured.

A valuable by-product of success is the confidence and enthusiasm it creates for going ahead. Success becomes a habit and once or twice experienced is constantly easier to attain. As James, the greatest of all psychologists, teaches us, the appropriate attitude helps us to get the desired results, and if we try to look and act as if we expected success, we are much more apt to attain it.

Friction is the chief cause of failure in family life, and by removing all possible sources of friction, we come that much closer to success. One young couple, through making a serio-comic pact when they were married that they would never become angry at the same time, inadvertently discovered a painless friction-eraser. Fortunately the husband had an especially keen sense of humor and though his wife was accused of having none, she had at least enough to enable her to live happily and appreciatively with a man

more richly endowed, so the results were admirable. No quarrel can last long after the participants begin trying to decide who has the right of way on being angry. A whole technique of settling disputes can be developed along this line. We shall consider it later.

We hear much talk of the importance of the first year of marriage. It certainly is a test of adjustability, but in a really successful marriage every year is a first year for something. It is important to develop a technique of making beginnings, not neglecting to carry to completion beginnings already made. Doing things together will prove so absorbingly interesting that if either of the young people but takes time to realize, "this is what I have looked forward to all my life," or to tuck away a mental footnote, "I shall look back to this always," no further encouragement will be necessary to carry them through the most difficult beginnings to the success they both desire.

Too much enthusiasm, while not by any means as dangerous as friction, may also have its drawbacks. The young people, full of plans and zest for accomplishing them, may

rush ahead too rapidly for either the quality or quantity of their living to be lasting and satisfying, or to have time to enjoy what they are doing as they go along. Time should be arranged from the start to allow for leisure as well as for work. Time is needed not only to do the work and enjoy the leisure but to savor the content that comes with both. We sometimes forget how to play if we keep at work too long or closely. Sports, music, games with children—it is a shame to lose one's taste for and skill at these! The time spent at them is not only pleasant, but sends one back to work able to go ahead with a new enthusiasm.

The new venture should not be paced so slowly that too little is accomplished. Aimless loitering in marriage, as in walking, usually results in loss of interest. All the methods and devices for covering the road we shall discuss later. The point to realize here is that it will be much easier to maintain a good brisk pace set at the start than to accelerate the pace by and by. This does not mean that one must have a measured stride from which one may never deviate without apology and perhaps discomfort. We have already seen

that an inflexible plan is not worth much. Part of the fun is to speed up or slow down now and then if only to see what happens. A comfortable, easy stride that carries one over the ground effectively has a rhythm that becomes increasingly stimulating.

When the life together has settled down to a certain satisfaction in this respect, it is time for the coming of the children. I have taken it for granted that the young people whose project we are discussing were themselves born into a family where they were wanted, have felt that it is a happy thing to be a child, have grown up to desire a marriage that shall mean not only love and companionship but a home and children. I have taken it for granted that they have selected partners with similar desires and have probably been drawn to them because they had these desires, and that their real motive in looking back and making a survey of their situation has been not only to secure happiness for themselves but to plan for children and know just what they have to offer them.

Implicitly the child is the motivating force of the plan, the goal for which the adventure of the life together is undertaken. Now there

is danger that those who have a project to which they have practically dedicated themselves, will want the children to further the project rather than the project to further the children. This may or may not be better than wanting the children simply to further one's own pleasure and hold on life. It is nowhere near so good as recognizing that living is the greatest project of all, and that only insofar as the project can enrich life for the children has it rights over them.

Children should not come until the planning has gone so far that they will come into an integrated home. They surely have a right to be desired by all members of their family, first by their parents, secondly by the immediate household, thirdly by the entire family group. Although facts on prenatal influence are as yet pitifully few, and we do not know what the prenatal handicaps to an unwanted child may be, I cannot help feeling that to be much desired, and by every one concerned, is a great asset to a child. Certainly its parents are affected if any valued member of the household, the family, or even the social group, feels that the coming of the child is not desirable.



If a child comes before it is wanted or planned for, it may, as the saying goes, "bring its welcome with it." But surely it will have responsibilities enough to assume without having to create its own welcome. If the preparations are not adequate, it may suffer directly through lack of care or appreciation; while the parents may harm it indirectly by thinking of it in terms of the sacrifices they have had to make for it. If they cannot become reconciled to these, or at least sufficiently reconciled to keep the regret from coloring their attitude, the child must inevitably feel the effects.

Many a child has grown up to the words, "Just think what we have given up for you!" Is it strange when such children wonder if life is worth the price? Or strange to find that when they mature and marry they are either prejudiced against having children themselves or reluctant, without knowing why, possibly, to impose life on others? How interesting and enlightening it would be to discover what proportion of our declining birth rate may be attributed to influences that work upon unwelcome or unprepared-for children!



Too long delay in starting a family, on the other hand, is often worse than beginning too soon. As potential parents become older and more rigid in their plan of life, they become accustomed to life without children and find it harder to make the necessary adaptations. Besides, a child has a right to share the early stages of the adventure of family life. If it joins the family circle when economic and social conditions are too well under way, when the planning is completed, and nothing is left but the performing, it loses opportunities for development which can never be supplied in any other way.

Adequate preparation for the child does not mean that every possible wish of the child or of the parent for it should be anticipated from the start. The child must have the essentials and advantages requisite for a profitable and happy life. It need not have—in fact, it will be happier not to have—the things it can get along without. Just as a wife is happier to look back and remember that she helped get the luxuries and develop the home project, so the children are happier to feel that they helped and were a part of the group which accomplished, as well as enjoyed.

It is better, too, for children to enter the family life as sharing rather than as receiving members. They should not be allowed needlessly to change the entire method of living or to feel that they are to be the center of interest and the real reason for the existence of the family. This is no kindness to them. All their lives long they will have to learn to adjust themselves to the needs of others; the family may not continue to make them the most important members of the household, and even if it does, the world will not follow its example. The child must have the necessary sleep, food, quiet and attention, but the less the family routine is disturbed by the program of the newcomer the better.

A sensible family will take this attitude even during the prenatal days of the child. The mother will feel that her physical health, mental alertness, emotional liveliness and stability are necessary both to her and to the child. She will not let herself become physically inert, mentally torpid and emotionally uncontrolled because of her condition. The father will not only demand companionship of his wife but make normal outside social activity possible and pleasant. Family and

friends will feel that child-bearing is natural, creditable, desirable. A child born to such a normal home, where the requirements appropriate to his difference in age and personality are normally supplied, will have to make fewer and less painful adjustments to life than the child born to the home where every thought and action is centered on his arrival. It may be beneficial for parents and family to "give up everything for the baby," but it is most undesirable for the baby.

Children, in other words, belong to the genus infant, and the species individual, and have a right to what they demand as such, but no more.

They have a right to healthy bodies and minds and emotions, that is, to a normal, decent physical, mental and emotional inheritance. If this is not possible, next best is to make provision against any handicaps they may have to start with. How likely these handicaps are to furnish serious difficulties to the child and the family can only be decided in each case. In some places and times, families, clans or societies have made these decisions. To-day and with us, they are usually made by the individuals most directly con-

cerned. Though we may consider this an advance, we must not forget that with every decision comes a responsibility. We must remember also that the child (who in his own eyes, at least, will be the chief person involved) has no voice in making the decision; therefore it is unjust to make him bear the responsibility till he is able to make decisions of his own.

Besides his inheritance, the child has a right to an education which will enable him to want the best things and, wanting, to attain them. This is easy to say and hard to provide, hard even to think through. What type of home does it imply? What type of work and play? What type of teaching? How much must the child do for himself? How much shall we do for him? All these questions have to be answered and the sooner the better. It is easier, too, to answer them concerning a hypothetical child than a real one.

Let us say that the aim of life is to live richly. To live richly is to experience widely, deeply. To train a child to live thus is to fit him adequately to meet experience. It is the job of the home to give this training. The period of training should continue, then, until

its aim is accomplished. If this seems a very general way of answering these questions, it will prove better than it seems. If a satisfying life is one full of experiences then it is our job to expose the child to experiences, not to shield him from them; to help him to overcome difficulties, not move them out of his way; to teach him to achieve successes, not hand him the results of successes we have achieved for him.

Much the same line of reasoning holds true when we consider the children who follow the first-born. The second child may come when it is wanted and has been adequately prepared for. From the standpoint of the children themselves, probably the nearer they are to one another in age, the better. If we could be sure that twins have an equal chance for an adequate heritage with other children, twins would seem most desirable. They certainly have an unparalleled opportunity for sharing experiences and for that association with contemporaries which modern education stresses.

If, however, a second child is added to the group before the first child is thoroughly integrated into the family life, either an economic catastrophe, a breakdown of the

effective family set-up, or a serious emotional complication may result.

The problems and complications that develop during the first year of the first child are generally recognized. Insufficient consideration, however, has been given to the equally serious problems which arise when a second child is born before the first is adjusted, or when another baby arrives before the older children are well established on their own feet. The world is sympathetic to the difficulties of the young parents of a first baby but indifferent to those of the parents of several. The problems of older parents of a first child, or of parents whose children are widely separated in age, are practically ignored. The pity of it is that people in one situation so seldom realize the problems of people in another, their relative seriousness and difficulty. We are all sure that we have the most wonderful children in the world, but also, and perhaps naturally, that they present the most serious problems.

Granting that the health heritage in all its aspects is good, a family may have as many children as can be "educated" in this way—that is, given adequate preparation for living.



The dangers are that there may be too many children, that one's optimism may lead one to be too sure that the health heritage will hold out or that the environment can be maintained adequately; that the standards of adequacy will change and the new members may not endorse the opinions of their elders. But there are equally great dangers that the number of children will be too few; that the endowment of the parents, prevented from transmission in the natural way, will be wasted or dissipated; or that the give and take between contemporaries, indispensable in adequate education, will be lacking.

The problem of bringing up a large family would not be rated as so difficult, by any one who has studied the field carefully, as that of bringing up an only child. None but the group itself can decide the proper size of that group. The measure of success is the happiness and satisfaction of every one involved, and here again one can only urge the study of successes. If the health heritage is good, there is always help along the way. What may seem to be too many children will prove not to be so as the project develops. They are not all babies at one time. The older help



bring up the younger. Relatives and friends who have made the mistake of having too few, or have had their groups depleted, will borrow. All too quickly comes the day when the group which once may have seemed too large suddenly becomes too small. No one who has not lived through the heart-breaking but inevitable day when there is no baby in the family can ever realize what a lack that means. On the other hand, if the group seems too small, it is often possible to adopt or borrow a child to fill in. This, it is true, adds other problems, largely due to ignorance of the new child's background, but that only makes the matter interesting.

The solution of all these problems seems to me to lie in making the children from the beginning a part of the adventure of living. Just as we plan for them from the beginning, so let them be an integral part of living from the very moment they begin to be. *Live with them, and not for them.* Make changes in your way of living not primarily because it is best for them but because it is best for every one.

The number of changes that must be made with the coming of the child and which in the

end prove to be for the good of every one is surprising. More outdoor life, more sunshine, more quiet, less confusion and excitement. Surprising also is the discovery that many modifications of schedule and habits the parents must make to approximate those of the child prove of personal profit, as for example, more and earlier hours of sleep and a simpler diet. The demands of the mother's work and the supply of energy available to meet them often make the program necessary for the child's needs acceptable and welcome.

We must not only enter into the child's life when we can, but allow him to enter into ours. Of course, as the object of our work and interest and affection, he does enter. We must let him give, too, and become ourselves the object of his interest, affection, activity and work. A certain father had this in mind when he marked places on his closet floor with chalk where his slippers should go and nailed down a paper circle where his waste basket was to stand, and allowed the baby, even before she could walk, to feel that she could help by putting away the slippers and pushing back the waste basket. We can appreciate the training and pleasure even a pup gets in carrying

our newspaper or handbag. How much more keenly then should we understand all that serving us can and should mean to our children. The parents who have allowed their boys and girls this opportunity and privilege not only know their own thrill in teaching the children but the children's delight in learning to be of service. It means also that the children learn to use their activity for constructive, not destructive, ends.

If we start living with our children from the very beginning of their lives, it will become a habit and a joyous habit before we realize it, whereas the longer we postpone the day of starting, the more difficult the start will be, and the more slowly the habit will be formed. Do not let the children feel that they have to be invited to belong. Let them be born belonging!

## CHAPTER V

### THE DAILY MARCH

#### What Is the Routine?

WE have been thinking (more or less) of the adventure of living as a long-time job. Now is the time to consider the short stretches. A day is as satisfactory a unit as we can choose. To live from day to day is not practical, of course, but as we have already sketched in our long-time objectives, we can now discuss daily routine. Not that we want to routine our life and have every day like every other day, but we can plan most easily for necessary variety when we have reduced the tasks that must be done over and over to the simplest, least fatiguing schedule. If we took a longer unit than a day to routinize, we should find so much to be done daily that we would return to the day. If we took a shorter unit, we should find ourselves so enmeshed in details that we would become discouraged.

Now where shall we begin and end our day

as we establish its routine? In the industries we consider every job as consisting of *get-ready*, *do-it*, and *clean-up*, and this method of thinking we may apply to our routine. A "day" in the home accordingly extends from the time to get ready for one day to the time to get ready for the next. For the children it extends from bedtime one night to bedtime the next. As they take off their clothes they put them at once in the hamper to be laundered and lay out fresh ones for the morning. Toys are put away, and books and luncheon money for school are made ready. This simple routine when completed leaves the house in order for the older members of the family to enjoy the evening.

Bedtime is also the most practical time for parents and older children to get ready for the twenty-four hour day. An individual can start his day in the morning or at any other time he desires, but for family living there are many advantages in preparing for a day the night before. A half hour, even ten minutes, spent straightening up the house at night, putting away the papers, setting the furniture in place means an inviting house ready for breakfast. This enables one to enjoy the

night's rest undisturbed by any preparations except those which must be made in the morning, like dressing or eating breakfast, and these can usually be grouped in the actual do-it.

An interesting experiment in making up the daily schedule is to see how much of the get-ready for the coming day can be combined with the clean-up of the day just ending. Clearing the table, washing dishes, setting the table makes a fine sequence. It is easy, when putting shoes in their trees in the closet to take the morning shoes out of their trees, and set them in place ready to put on. Clothes properly laid out are so much easier to get into; and if the person responsible checks up on buttons and repairs as well, she avoids a last-minute rush.

First, is to find out what the complete get-ready includes in physical, mental and emotional preparation. Next, is to decide which items of the list must be attended to in the morning because they lie in a dependent sequence: that is, each duty is connected with others that precede or follow and that must be done at a definite time. Then we must decide what can be done preferably in the

morning. Unless in emergencies, such as needing extra sleep after being up or out late the night before or having to leave the house early, these deferred items may be included in the morning get-ready. Any family that has not tried this system will be delightfully surprised to find how many tasks usually left to the morning's rush, can be put out of the way on the preceding day.

The advantages of being ready in the morning are self-evident. Only one who has started a large family off day after day, year in and year out, can realize the preparations necessary. Hats, overcoats, slickers, gloves, umbrellas, newspapers, books, shopping-lists, carfare, milk-money, lunches, even topics for current-events classes—these are only a few of the things that must be on hand if the start is to be made.

Some of these items suggest the mental preparation that must go along with the physical. We may give too much importance to supplying information and stimulating mental alertness to our family members leaving for school and office. We forget that unless the right physical preparation has been made also, all the last-minute knowledge or zest we



can give them may be insufficient to fit them for the mental labors of the day. Rest, with all that it implies of proper food, proper sleep, proper clothing, is prerequisite to success in any activity.

Nor must we forget the need for emotional preparation. Depressing emotions retard; exhilarating emotions stimulate. No part of the get-ready, therefore, is more important than starting the family group off cheerful and happy. Nowhere perhaps is the effect of the emotions upon living more clearly shown than in Dorothy Canfield Fisher's story, "The Home Maker." Here the psychology of happy and unhappy living together—as carefully delineated as in any textbook—illuminates while it appeals through its live and intimate presentation.

The question will naturally arise here, Will the pleasantness or unpleasantness of some phases of the routine determine whether they should be carried out in the evening or in the morning? This would depend, I think, on the nature of the individual doing them. Some people can detach themselves from disagreeable or uncompleted tasks to rest or sleep at night and rise, fresh and cheerful, to finish

the job or get ready for the next one. Others feel too tired at night to do anything but the indispensable clean-up, or may even prefer to transfer that and all the get-ready to the morning. Some, though they know that combining clean-up and get-ready is more efficient, find the get-ready distasteful. They want a time interval when they can enjoy what appeals to them as order and peace, between finishing up the work of one day and starting that of another.

To be able to put aside unpleasant or unfinished jobs in an emergency or when there is better use for the time, such as an opportunity to get the family together for some group activity, is always an asset. Sometimes instead of postponing such work, the entire family may have to dash into it together and get it out of the way. Sometimes other members of the family may take over the task to relieve the one ordinarily responsible for it.

In either case, those concerned are sure to derive satisfaction from performing a real family service in making it possible for all to join in the activity planned with untroubled minds.

Part of the ratigue of those who feel too

tired at night to do any get-ready probably comes from having to prepare again for work done that very morning, which we would have recommended doing the evening before. We suggest that they go through the extra fatigue once in order to get ahead of the game, and try out the new routine till it has had a fair chance to prove its advantages.

Far be it from any of us in this day and time, when we—and we of the Western races especially—pay too little attention to beauty and save too little time for its appreciation, to recommend anything which would really offend the taste of the family group or even of any one person in it. If a properly set breakfast table, children's clothes laid out in the order in which they will be put on, and a general look about the house of being ready for the next job, offends any one's sense of the fit and attractive, this is a matter to be given serious consideration. On the other hand, if after estimating the time and effort required in preparation the evening before, one finds the system efficient and worth employing, it is only wisdom to give that time and effort cheerfully.

People differ greatly, children as well as

older people, in the way various things affect them. Some are calmed by a hot bath and sleep better after it, others are excited. Some sleep better directly after a meal, others become restless. Some people demand more sleep than others, or more food, or more exercise. Some sleep better after mental activity, though this may be due more to the satisfaction of knowing that the work is done than to the work itself. Children, especially, are apt to lose more sleep through worrying over going to bed with homework uncompleted than they would if allowed to stay up later than usual to finish it. There are, of course, general rules for positive health which serve as a guide, but one has no right to disregard claims of individual differences until one has investigated them carefully. Individual and type differences among the members of the family should be given careful consideration.

Little fact finding has been done in this field. Few parents, for example, know the amount of preparation for school work required either in subject matter assigned or in amount of time supposed to be devoted to it. Few teachers get real information as to what the child studies at home and how much time

he spends at it. An adequate record of these points would be invaluable in laying out curricula, and is a much needed contribution to education.

A good motto for the family to take over is that of the Boy Scouts, "Be Prepared." What must be prepared, who is to do it, where, when, and how—these details each family must work out for itself. I shall give one method in the chapter on the family council.

The longer we can look ahead, the more profitable the get-ready can be made. This does not mean that we may neglect the daily routine. But if we can anticipate work to be done or needs to be met during the coming week or month, we can often combine the get-ready for several tasks to a single preparation. At the same time that the housekeeper, for example, plans for buying, laundering, preparing, or stacking clothes in the order in which they will be needed, she can plan and secure the necessary changes of clothing to meet future demands. The weather forecasts, a calendar listing future engagements and appointments of the different members of the family, and a reminder file all help here in

knowing what clothes will be needed by whom and where. One mother who had to be away frequently on trips found it possible by these means to meet the needs of her family not only for clothes but for weekly allowances, milk-money, carfare, church and school-money. The system worked so successfully for her that she can recommend it for daily use. Even with a well thought-out program, unexpected demands for birthday presents, subscriptions to school papers, or various other needs, will keep any one from becoming routinized or feeling that life is monotonous.

The homemaker must be careful not to turn herself into a machine or to keep educative responsibility from any member of the family, but these things can easily be provided for. One way is to make a game of the whole thing. We are all too apt to count up and complain of the time it takes to meet unexpected demands and what it does to our program. Complaints have a way of diminishing or changing to thanksgiving, however, when by this method a homemaker finds not only that she has anticipated and met every demand but that she has considerable time and energy to the good for some rest or ac-



tivity she had not counted on. If this method sounds like just one more way of spoiling one's family, let me say here that I am not advocating that the mother, the parents, or any other small group of the family do all the get-ready for the rest. They simply should decide what get-ready shall be done and by whom, and then see that it is done.

This system, if properly executed, will eliminate a great deal of worry and rush from the family life, if one takes care not to crowd the time saved with other tasks or activities. Some of us will always run for trains even though our preparation is 100 per cent efficient. But for those who love activity or the fun of matching their accomplishments against past records, this method has advantages.

I recommend as a pleasing game that you arrange your next trip to town in this way: Plan ahead in great detail not only where you are going but what you are going to do. Know exactly what money you are going to spend, not only for purchases but for carfares, telephones and even, perhaps, tea and tips. Route yourself as carefully as a business house would route its salesmen or deliveries. See



that you have all the necessary information for getting to each place most directly (street, and even telephone numbers) and exact specifications of what you want to buy including, when necessary, samples. You may object here that the time required for such a get-ready would be in the end but little less than that spent in looking up information and making changes as you go along. (I am not sure I should agree.) You may object also that such forehandedness, especially if repeated every day, would make travel a stupid experience. Even though I should grant both objections, I think you will have to admit that such preparation not only makes an amusing game, but would during a rush period prove decidedly effective as an energy saver.

If one can add to this a philosophic attitude when the carefully planned program fails to go through, and say as one man did, "I have never missed a train, but a lot of trains have missed me," the experience will have no bad results. After all, are we sure that bad results do follow the efforts of those who plan to live and work at a swifter pace—using that term in the best sense? This is so

much a matter of race and type and temperament that it cannot be settled offhand.

I have tried in "The Homemaker and Her Job" \* to go into some detail on the matter of schedules and interruptions and shall have occasion to refer to this again in our chapter on Testing Values. It is only necessary to speak here of the part that job analysis plays in establishing a daily routine. We must know how long it takes to do the various tasks that must be done and how they are to be done. This will help us to budget both our time and energy. It will help us also to decide which tasks are of such a nature that doing them can be reduced to a habit. Most of us hear so much of bad habits when we are children that we quite naturally come to fear habits of all sorts. We rebel at the idea of establishing as many as possible in order to free ourselves for other interests. To some people the very idea of doing things over and over again at the same time and in the same way is repugnant. Yet physicians tell us that good health is based largely on right health habits, and psychiatrists tell us that an inability to do things

\* D. Appleton and Company, 1927.

twice alike is a sign of mental or emotional disturbance.

Few of us have any idea of the effect of regular sleeping, bathing, eating, on personal hygiene. If one goes to bed at the same time every night and forms the habit of going to sleep as soon as one's head touches the pillow (even though one allows oneself the luxury of reading a little!) one is not apt to suffer from wakefulness. If one eats one's meals at the same time every day and from a menu of about the same quantity and variety one will be far less apt to suffer from digestive disturbances than if one eats any sort of food at any time and any place. Children especially find strict habits of bathing and personal hygiene a great benefit. Even the small boy who came home from school chagrined because his schoolmates jeered at him for not being dirty—he had confessed, in reply to a question from the teacher, that he was obliged to bathe daily, whereas others were on a weekly schedule—was suffering in a good cause.

Even though variety may at times threaten to break down the stability of good habits, one must inject as much of it as possible into

family life to prevent any chance of the routine becoming monotonous. William James has a suggestion regarding habits which may well be taken to heart here. Never allow an exception to occur, he says, during the period in which a habit is being established. When the routine of a home is established, variety may be safely introduced. An excellent test of a habit is to ask if it is giving satisfaction. If so, it may well be allowed to continue. Man has been called a creature of habit. The efficient man certainly is. But when too many habits are insisted upon without change, it is questionable whether one may expect initiative, originality, spontaneity and that much talked of but little understood quality, self-expression. To develop the habit of breaking restraining habits when a great urge for creative work occurs, may then become the most desirable habit of all. The greatest creative dynamic force I have ever known was in a man who had routinized the repetitive work of his day absolutely, but who had learned, if occasion arose, to go without sleep, food, exercise or any of the things to which he was habituated, with no discomfort to himself or to others.

We must not forget the importance of objectives. Habits established simply as the easiest way of getting things done do not make for more effective living. Creatures of habits merely exist. But living is the aim of life. People who we say live too hard or too fast or too intensely are in a much better position than those who are living too easily or too slowly or not intensely enough. Doubtless there is a happy medium, but the degree of living must in turn depend on the capacity of each individual to live.

What do we do with the time not devoted to work done by habit? This we can give to whatever we value most—creative, individual, or group work. Having eliminated all need for making decisions in the things we have reduced to habits, we are free to put more time, clearer thought and judgment into whatever seems most worth while. The family which seeks to increase its family prestige, or the family which seeks better methods of getting work done, gives its free time, that is, time released from routine work through well-developed habits, to these objectives. To plan for the accomplishment of important family objectives calls for alert and clear thinking,

persistence, vigor, enthusiasm. How can these qualities be better developed than when body and mind are fresh and unworried? Freedom from physical and mental strain can most easily be attained when from habit the routine tasks have been put out of the way.

It may seem that we have devoted an unnecessarily long time to get-ready and clean-up when, after all, the do-it is probably the most interesting part of the day. But in industry, we have found everywhere that the get-ready and clean-up do take time and energy out of all proportion to the do-it. So it is not surprising that the same condition holds true in a home. I shall try to show as we go on that the wise family will endeavor as far as possible to develop the habits of living together outside the home as well as in it. But children, at least while they are young, develop their habits within the home. Most of our discussions, consequently, must center there.

In trying to work out the most satisfactory daily routine for each member of the household, we must make sure that an equal amount of time and energy is reserved for the greatest adventure in family life—*i.e.*, living to-

gether. Studies are now under weigh on the dangers of the isolated job, especially to introverts who are apt to choose it or let it be assigned to them because they are glad of a chance to be by themselves and think their own thoughts.

To be sure, we must allow each individual a certain amount of time to himself or he will not lay up enough energy to expend in group activity or to appreciate the pleasures of working together. We must allow each individual to do certain things by himself or he will never develop the independence and self-confidence to carry the work through alone if necessary. The plea of the small boy that bathing is the loneliest job he knows and that his mother is cruel when she refuses to let all the younger men-folks of the family bathe at once, may be disregarded. So may that of the small girl who feels that she must have a work-place and a play-place uninvaded and undisturbed by others at all times and seasons.

Important as are individual habits of both the body and the mind, they must be adapted wherever possible to make it easier for the group to be together. With a little give and



take from the various members this is not difficult. By comparing their separate schedules, we may discover that certain tasks assigned to individuals would offer more opportunities for living together if done by the family as a group. For the accomplishment of work to be done in common, it is well to allow as much time as can be spared.

I am thinking especially of eating together, and wishing that the whole subject of menus might be considered from this standpoint. Breakfast must often be a hurried meal. In many households, though it is well worth inconvenience to some members of the family to get into the way of assembling as a group to start each other off cheerfully on the day, there is difficulty in getting the whole family to the table at one time. If it is a family rule, as it should be, that nothing unpleasant shall be discussed and no personal criticisms made at the table, and if the preparation is right, there is no reason why breakfast should not be a satisfying meal. In some households this family assembly may do away with reading of the morning paper. In others it results in some one reading the paper aloud; still others provide a morning paper

apiece. Details can always be worked out. Just why reading should have become a part of some meals and not others is a mystery. I have a suspicion that the paper is read because no better type of entertainment is available.

As it is not possible in most families for all to lunch together, the noon meal is the best time to teach table manners to the small people or to discuss topics in which they are interested. In some households the family group comes to lunch on so varied a schedule that it is necessary to have something more nearly approximating a restaurant or cafeteria than a home. If this is the case, and if time is limited as well, one-piece dishes that can be easily kept hot, served simply and eaten quickly are indicated. And let me say here that get-ready, eat-it, and clean-up should be studied for every meal.

The time of preparation is the important point to be considered if the person who prepares the meal wants time for some other activity. Or, again, the time of eat-it is important, if the person eating has only a limited time at his disposal. Here also the digestibility and temperature of the food, and

the number of courses become factors. Sometimes the clean-up needs most attention, if the person responsible for it wants to save time here. Unfortunately these three phases are not so related that the family always sees the connection easily, but if it is made plain and any real coöperative spirit exists, every one should be satisfied.

The success of this whole system depends of course on the family; even if every member does not always want the same food, amusements, or work, they usually enjoy the opportunity of living together sufficiently to be willing to sacrifice a few individual desires for the convenience or good of the whole group. Continued happiness and success in living together depend in the same way on each member appreciating his home enough to adapt himself to his family, not only through the routine of every day, but for the larger aspects of life in a group.

## CHAPTER VI

### TESTS OF ADEQUACY

#### Are We Prepared?

NO matter how thoroughly prepared we think ourselves, tests which tell us how successful we have been are helpful. They are useful at any time. We have already said that both the mental and emotional condition are closely connected with the physical, so that first of all we should know how adequate we are from the physical standpoint. Health examinations are of enormous value here, both those which detect deficiencies and those for positive health which include definite directions for improvement. All the adults in the family should have such tests once a year if their health seems good, and oftener if not. With children the frequency of these tests will depend upon the state of their health and the amount of interest they themselves show in keeping fit.

Children usually are much interested in information about themselves. For that matter,

aren't we all? The trouble with older people is that they are afraid examination may reveal some serious condition, or expose them to the pleasantries which seem inevitably to accompany the verdicts that they are under height or over weight. Strength tests seem to be of universal interest. Children can be taught early that one good test of adequacy is a fine, healthy appearance, while another is to do satisfactorily all that should be done in the way it should be done. They should also be taught that neither of these nor both together is sufficient, and that at fixed intervals they should undergo the most thorough physical test available.

Even a baby is not too young to be taught the right attitudes toward those who make the various necessary tests, so that he may learn to turn to them for help in an emergency as he would to his family or community. For, after all, tests help. The child who is afraid of the policeman and the fireman, the doctor, the nurse or the psychologist, not only harms himself but makes it practically impossible to get the same coöperative help from these experts that he would if he responded to them fearlessly.

Once in a while people whom we fear or are rude to are sufficiently experienced or astute to overlook our attitude, realizing that it is the result of some influence for which they are not responsible. But it is only natural for most professionals to reflect in their own attitudes the manner of those who come to them. To teach a child not only how he should feel toward people whose business it is to help him, but how to submit himself gracefully to necessary examinations and coöperate in them where he can is so easy that there is really no excuse for negligence here. Only those who have seen the look of relief on the face of a doctor or nurse when a small patient shows intelligence, interest and a coöperative spirit in being examined or treated realize what an annoyance a poorly trained child can be. Only those who have seen a small boy in a hospital recovering from an accident, thrilled by visits and telephone calls from his favorite policeman and fireman, can appreciate the heartening results of knowing that what might have been fear has become instead admiration and trust and friendship.

The whole family group should come to feel that not to sleep well or eat well or per-

form any other physical function satisfactorily is a sign of inadequacy and indicates that one needs tests to discover what is wrong. The condition of the skin, teeth, hair and nails are all indications of adequacy or the lack of it which even young children can learn to observe. Babies are sensitive to a frown or a smile. Judicious reactions by parents or older members of a group can teach them at an early age to be proud when they are up to par or above, and not only disturbed but ashamed when they are below.

To point out indications of disease is a simple matter too. Some parents feel that children should know the perils of disease and its devastating effects. But I question the wisdom, especially with a child, of dwelling on disturbing or unpleasant matters. We all know that the negative incentive is not so valuable as the positive. I have seen small children taken through medical and surgical hospitals and even psychiatric hospitals with apparently no bad effects. This was done, however, under most careful guidance of a father who could teach not only observation but the underlying principles and constructive practice of the institution visited.



No possible objection can be made to stressing the importance and the beauty of physical adequacy as it is shown in art and in life. The child who sees the athlete, the gymnast or the dancer will not only enjoy but want to copy them. We must remember also that he will be constantly reflecting as his own the attitude of his parents toward active people. The few moments parents spend each morning doing setting-up exercises with their children to the directions that come over the radio are worth hours of preaching. Children know very well that preaching seldom results, so far as the parents are concerned, in any practice.

Records are a great help in stimulating interest in tests of adequacy—records of height for all those who are still growing, records of posture, of weight, of strength, of grip. It is interesting to compare progress not only with one's own record but with the records of other members of the family at the same age. One country house I know has records for ten years of the height of every member of the family marked on one of the doors. One of the eagerly anticipated events in that household is the coming of the ap-

pointed day when each one has his new mark written down and the entire group compares present and past and speculates upon future records.

Weight records are also more interesting when those of the whole family are kept on one chart and the ups and downs of the graphs can be compared. This makes it easy, too, to trace any relations to changes in diet, sleep, exercise or other elements of the health program common to the group. On all charts, of course, reasons for what one sees should be included if known, and any variation from the usual, whether especially desirable or undesirable, should be investigated.

The equipment for the strength or grip test gives special pleasure to adults and children and is so cheap and simple that it can be added easily to any household. It is specially useful because with it one can demonstrate the relations between emotions and the exertion of strength. Grip the apparatus as hard as one may, it is almost always possible to grip harder still if one is emotionally excited. One family has amused itself for years in studying the results of rivalry, anger, or

other stimulating emotions on the physical powers.

Records may not only be compared with those of others in the family group, but with those of the neighborhood school or any other group. Fortunately records with which one's own may be correlated are increasingly available in many places. There are standards of weight and height, for every one from infants to adults, which provide us with all the influence exerted by a large group if we want to change an individual's condition through a better planned health program.

In addition to the help of all these outside records and standardized health tests, it is always possible to devise personal and individual tests for the family group itself. One family has a series of boxing matches which serve not only as channels of escape for bottled-up energy and desire for competition, but as a means of settling disputes which cannot be adjusted by word of mouth. These function also as tests of relative strength and endurance. Each child is given a handicap appropriate to his age and the results of the contest are judged and evaluated by an enthusiastic participating family group.

These tests are equally convincing when put to practical use. When the porch light has to be repaired or a new globe inserted, agility and strength and other feats of skill may be clearly demonstrated in carrying ladders, balancing and efficiency. Climbing trees to cut off dead branches or pick fruit or attach radio wires, and countless other tasks which occur naturally in the life of the home, may thus be transformed into tests of adequacy and the attitude of both doer and observer improved thereby. If reading this will make a single fearful parent enjoy and participate in feats of skill and daring, rather than discourage them, it will have been well worth writing. Perhaps the saying that nothing ever happens to the person who is not afraid is unproved, but certainly fear does cause accidents and takes the joy from many activities.

When we come to mental tests, we have something over which there is much dispute. Many people doubt the validity of anything that comes under the heading of a psychological test. The trouble with many of these tests has been that we have not been careful enough of when, where, and how they were given and who gave them. We have also demanded

much more from them than we had any right to expect. The skills in this field which can be adequately tested are very definite and specific. We have no right to draw general conclusions from a few individual cases or transfer what we have found in one field to what we only hope to find in another.

Information tests are easy and worth while. Ability tests are improving each day. The first job of a home is to coöperate with the schools giving such tests. This coöperation does not exclude a critical attitude toward what is being done, but the criticism must be constructive. The tests should be given by some one who is trained in the technique of giving them, and who has the ability to enlist the attention and interest of the child and make him want to coöperate in taking the tests, be honest in his replies, and do the very best he can. Far too many untrained people are giving tests. Those who are not so trained in psychology as to be able to make the necessary adaptations to children as a group and as individuals, can contribute little and may do much harm to those whom they examine.

Since parents as a rule do not know when or

why such tests are to be given in the schools, or know only of the many tests given at the wrong place and time with no attempt to record the child's behavior or analyze the reasons for it, it is small wonder if we find them skeptical of their value. They can only judge from the comments of their children upon them, and too many boys and girls come home with no idea of the purpose of the tests. They think they are fun, or that by answering the questions as badly as possible they have got the best of the tester. Those who give the tests, on the other hand, know how seldom the parents, if they are informed, coöperate by trying to understand the tests and their purpose. By explaining to their children and sending them ready and willing to do their part, the parents could assist the examiners and help achieve the purpose of the tests.

Those who swing to the other extreme and regard the results of all tests as infallible are as mistaken as those who are entirely skeptical. Many tests are poor and many testers err. The child has the right to be retested until every one concerned is absolutely sure that he has had the best test and the fairest treatment possible. One has only to remember

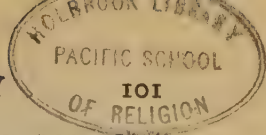


the number of super-normal children who have tested out as subnormal because they were bored by the whole proceeding, to realize that there are always possibilities of error. Yet no one is justified because of occasional failures in disregarding the findings of all tests or in refusing to take them seriously. This is no place to argue the matter at length. A careful study of the history and present practice in this field should convince any fair-minded person that there is help here he cannot afford to do without.

Fine as school tests are, and the corresponding tests which adults have in industry or business, home tests also have advantages. One is that the whole group can be tested together. It is not always easy for the older members of the family to submit to such tests, especially if they fear they may not shine. Properly balanced tests, however, should show the elders superior in judgment, in ability to make wise and quick decisions, and in other ways in which maturity tells. If in other tests the younger people excel along some lines, the adults should be willing to give up their claim to superiority. Absolute honesty between every member of the family group, here as

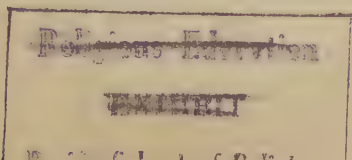


## TESTS OF ADEQUACY



in everything else, is in the long run most satisfying. We have spoken before of the beauty of the teacher-pupil relationship. If the psychological test can establish this relationship in either old or new ways, that will be not the least of its benefits.

Besides having an adequately trained tester come into the home to give such tests, the parents even though they are not psychologists, can get much amusement and profit by devising home-made tests themselves or using any situations which occur naturally for such tests. Here one can study interests and capacities, note accuracy, the ability to follow orders exactly and to do things over and over again in the same way, and many other aptitudes which the professional tests investigate. Though the results may not be exact enough to be trustworthy we must remember that the real aim of psychological tests is not to discover what those examined cannot do, but to bring to light unsuspected or undeveloped abilities. "If you want to, you probably can," was the motto of one parent. His boys and girls tried everything and succeeded at many tasks which they probably never would have attempted if it had not been for his belief that



"an appetite for the job is the biggest assurance that one can do it."

Psychological tests are not the only means of determining mental adequacy, though perhaps anything could be interpreted as a test of this sort. The home and the family group offer abundant means of studying the learning process. My most interesting experience was watching a small girl and boy evolve their own methods of bathing and dressing. The boy was a careful person who learned by imitation and by asking for demonstrations and instructions. "Show me," he would say over and over again. He would always watch carefully when being shown, then attempt the thing himself, welcoming criticism and careful inspection of his results. The girl insisted on learning by trial and error, to the agony of her small brother, who danced up and down offering suggestions and help which she scornfully disregarded, while her mother held her tongue and clasped her hands determinedly to restrain herself from going forcibly to the rescue. She tested the temperature of the water with one toe while leaning perilously on the faucet, and finally landed on the rug after many fruitless attempts to climb unaided

from a wet, slippery tub. Then she chose to shiver, a towel wound tightly around her neck, while she planned how to dry herself. At last, having put on every small garment in every possible wrong way before learning the right one, she announced triumphantly, "Well, I did it all myself!" Experiments in living with one's children are as interesting as those performed in any laboratory, study, or clinic.

Emotional tests are not as yet sufficiently standardized to contribute a great deal to the understanding of healthy, normal children, though they have revealed some important findings in the study of emotionally unstable children. When all psychiatrists realize that the aim of their work is to keep the child normal or make him so, and when parents realize the wisdom of not allowing the child who is being tested to assume too much importance in his own eyes or theirs, the full value of emotional tests may be realized. At present the common and best procedure is to watch the child under the usual conditions of life and note his emotional responses. The child usually submits gracefully or at least uncomplainingly to such observation, feeling doubtless that it is only one more adult idiosyncrasy

which he can endure without too much inconvenience.

A general tendency these days is to notice with concern the over-emotional child. Undoubtedly when his emotions result in loss of stability, there is danger. But before letting ourselves be disturbed we should investigate causes. Here tests of adequacy extending over the whole physical and mental life as well as the emotional life can help us. A wealth of emotional capacity is certainly an asset, and if the child is expressing his emotion satisfactorily and without injury to himself or any one else, there is little cause for worry. Of course, we must be sure that these emotions are desirable and used constructively.

The under-emotional child may be an equally serious problem, but before beginning to "view with alarm" we must be sure that the child is really unemotional and not hiding a high-strung nervous temperament beneath a mask of stolidity. The most sensitive man I ever knew was thought by all of his acquaintances and even many of his friends to have "the skin of a rhinoceros," but this proved to be only a defense mechanism. He was too proud to let any one see when his feelings were

hurt and ashamed even to acknowledge the fact to himself. Many children who are labeled unemotional are of this type. We must be especially careful, therefore, in our handling of them. The complex endowment of heredity, environment and modern education which falls to the lot of children to-day, tends to restrain emotional expression. Although this is interesting, it is not a normal condition. A child who does not do so naturally, should be taught to feel and express his feelings just as he is taught to think and express his thoughts.

Few families, whether demonstrative or undemonstrative, can escape emotional crises. Every home, according to its nature, must experience and solve some of the four major problems that come under this category: the emotional person in a demonstrative family, the emotional person in an undemonstrative family, the unemotional person in a demonstrative family, or the unemotional person in an undemonstrative family. Each type presents a special problem, and several different types may be living under one roof.

Race and type play their part here. So does training. Nothing can cause greater joy

or sorrow, pride or shame in the life of a family than the amount of demonstrativeness among its members and the satisfaction each feels in it. Some sort of family standards which give the maximum amount of satisfaction must be established and agreed to by every one concerned. If it is too difficult to make observations in your own family because you are too close to the trees to see the woods, spend an hour in any crowded station, watch the ways in which greetings and farewells are given and received, and my point will be made.

It is undoubtedly unwise for all members of the family group to live in an atmosphere that is emotionally overcharged. This thought may have been in the background of Dr. Elton Mayo's clever article, "Is Marriage Monotonous?" in *Harper's Magazine* some years ago. Passions of any sort are difficult and uncomfortable to live with. Often they prove disastrous. Too little emotion, on the other hand, either felt or expressed, makes life absolutely colorless.

When we come to the question of expressing or repressing emotion, we are treading on the ground of the psychiatrist. It is too bad that



freedom of expression, so admirable, perhaps, for one member of the family, may at the same time be so disastrous in its effects on another. Mother love, for example. Some sort of control is indicated unless the technique of sublimation has been well developed. The psychiatrists are not to blame when their carefully thought-out theories and practices are so woefully misinterpreted and misused, whether intentionally or unintentionally. But these theories need some interpretation when a highly intelligent young mother leaning over to caress her toddling son, draws back with a frightened look, to say, "No, I mustn't. I'm afraid he is developing a mother complex." Poor little lamb! Let us hope his father has time for endearments and is not afraid to indulge in them. Far be it from me to ridicule the importance of the work of the real students in this field, but much of their material is meat for strong men and cannot be fed with impunity to children.

Finally, the one great test of adequacy is good health, physical, mental and emotional. We must keep in mind that while we all aim at good health, it is not only the most interesting and profitable, but also the most diffi-



cult possession to secure. We must make health admirable. We must make it fashionable. Any group should be proud to have it, ashamed to lose it. So long as we make poor health or any deviation from the normal, fascinating, we cannot expect to raise family living to its highest plane. "As the incentive, so in the long run will the result be." If health means adequacy, then as individuals and as a family group, we are best prepared to live successfully when we have attained it.

A notion is more or less prevalent that much of the finest work of the world has been done by people who are physically, mentally or emotionally abnormal or handicapped. May not their accomplishments have been achieved in spite of these handicaps? The most heartening data on the correlation between health and fine results in all fields of activity are those to be found in Termen's studies which reveal the fact that exceptional children are usually physically, mentally and emotionally healthy. I am convinced that more careful study of geniuses will show that they succeed because of determination to overcome handicaps, not because of some strange, intangible essence they have derived in deviating from

what we have been trained to feel is healthy and normal. If your young genius or infant phenomenon, therefore, is below par in any way, regard this not as a sign of coming prowess, but as an indication that you must begin to build up reserves on which he may draw for the great demands creative work makes.

## CHAPTER VII

### LEARNING BY DOING

#### How Can We Improve?

WHEN we come to learning by doing we have reached one of the most important subjects in our entire study. We can never be sure that a task has been thoroughly learned until it has been done. The doer has then proved to the world and to himself that he can do the work, and has learned it by the doing. He gets thereby not only assurance that the time and effort spent in the learning have been profitably expended but also an invaluable self-confidence.

We must make sure, however, that the training for the work has been acquired by an efficient learning process, that the doing has been so directed that we have both satisfactory results and right habits of work. We shall take up these work habits in our next chapter. We mention them here because it is necessary to stress the living together of the parents and

the children in order that the doing may be carried on under proper direction.

Learning is acquired in three ways: through trial and error, imitation, and the establishment of logical sequences. The trial and error method should only be used, however, when it can be made profitable. The child can learn by trying out various methods, but care should be taken to prevent him making mistakes which may be serious, or forming wrong habits that may handicap him later. A false impression is prevalent that the learner by trial and error can be left to himself to experiment. As a matter of fact, the pupil profits when he works out this method under constant, careful observation. This means not that he should be interfered with in trying different ways of accomplishing a task, but that reasons for success or failure should be pointed out to him, so that he may add the benefits of the logical method of learning to those he acquires from the trial and error method. The parent may also add, if he thinks best and the learner is coöperative, a demonstration of the best method. This will give the child training also in learning by imitation.

If the learning process is to be an imitative one from the start, it is much more easily handled when parents and children are living and working together as an ordinary procedure than when a special set-up and relationship has to be established in order that the teaching may take place.

The same is true of the logical method of teaching. It is one thing to say to a small son, for example, "You want to know how a furnace fire is made? I'll tell you: you lay the fuel as you would for a campfire, but with a campfire you use dry leaves and twigs to start, and then put on the heavier wood. In a furnace you use paper or excelsior and kindling as a base and then put on the coal." It is quite another thing to take the boy down to the furnace-room and build the fire for him, explaining as you go along the similarities and differences to other fire-building and the reasons. The second method is much the better. Tracing causes is always more interesting and understandable when the theory is tied up definitely with real life situations in which both parents and child are involved.

Not only the psychology of teaching and learning, but industrial practice also offer

hints for efficiency here. In a well set up industrial work-place we always expect to find an instruction card which gives complete information including both method and time for what is being done. The worker also knows to whom he can look for instruction and expects to get this instruction in an effective manner. The teacher knows not only his subject but how to utilize all effective methods of teaching available. This, of course, is the practice in schools also. I use industry in illustration here because it is so insistent on learning by doing. The teacher in industry tries to teach through the ear and the eye and any senses that help, demonstrates when feasible, presents object lessons. Often he works personally with the learner. Always he watches the pupil until he is sure that he can do the work exactly according to instructions.

Helping the child to learn by doing may seem from all this to lay heavy demands on the poor parents. It implies that they know not only how to do many different kinds of work by different methods, but also the best ways of teaching others these things. Parents should be prepared—and this is a fundamental responsibility, too seldom acknowledged—

to prepare their children in turn to meet adequately and naturally the demands of their own later life. Often we do not realize what demands will be made upon us until they are made, and there is then no time for preparation. The demands of normal, healthy, interested children to learn are almost limitless. They increase as they are met, until sooner or later any parent will be discouraged at not proving the teacher the child expects and he himself would like to be.

This is a salutary situation if it teaches us to know our limitations and do our best to increase our capabilities. Fortunately it is not fatal to the child's confidence in us or admiration for us if we confess that we have reached our limit and must beg time to go and do some more learning ourselves. But it is fatal to bluff, to pretend we have worked out a good method of presenting the subject when we are really entirely at sea. The child should know from the start that the job of teacher never excuses one from being a learner. Only insofar as the parent or other teacher keeps in touch with the sources of knowledge, can he expect to have worthwhile and interesting material to hand on.



What a child should learn depends largely, of course, on what he will need to know. We might define education as a preparation to make us increasingly adequate to meet the situations of life as they occur. Now we delegate to the school and other activities certain parts of this training for adequacy, but it is still our business as parents to decide what tasks can be delegated. This decision made, it remains for the home to prepare the child to learn these tasks in school, the church-school, the scout group, or wherever else we feel he can profitably go for instruction.

The home also has to supply the training that cannot be given anywhere else. It has a better opportunity than the schools or other outside groups—though this is not always realized—to put the child at ease with himself and others. He is born into the home, and if from birth he is made to feel that he is part of it and encouraged to grow and develop as it grows, the home should become as much a part of him as he is of it. The consciousness of this will give him self-confidence instinctively and later in life, poise.

It is profitable, therefore, to anticipate and set up in the home as many life situations as

possible, not so much in order to see the child through them as to live through them with him. Some one has said that education teaches one to be at home in the world. The child's problem would be simplified if, one by one, aspects of life in the world were brought into the home until he learned to recognize them and meet them confidently. When in later life he encounters similar situations alone, even if they are not welcome experiences, he will at least meet them as old acquaintances, and know how to handle them and himself.

Whatever the experiences, introduced voluntarily or through force of circumstances, into the home, the child should not be placed in the position of onlooker—although this is better than that he should be kept in complete ignorance of them. As often and as early as possible, he should become an active participant in every home problem in order to derive creative experience from it. If the family loses its money, let him share in the necessary retrenchments, though not, of course, in the bitter worry. If death comes, let him share the sorrow, but its solemnity and beauty also. In bringing its peace to him, you may bring peace and comfort to yourself too.

When we know so well that results follow causes and that certain laws hold true in human relations, is it fair to keep this knowledge from the child? We may "spare him" and set up for him a little world governed by special rules which we as the god in the machine control, so that everything for the time being ends happily. But by doing so we only postpone the day when he must face life's situations in a world governed by laws and rules which will then seem even more unjust and oppressive than they actually are. Nothing better generates self-confidence than *being effective*. While the child in a home consciously governed by laws which hold good everywhere may have a little harder time learning to be effective, he has a much better chance to be so when he later steps out into the world than if he had to learn a new technique of handling situations when faced with the difficulties of a more complex life.

The desire to be effective should be fundamental with the child. It may lead him to show off during the period when he is practicing, but this should be taken for what it really is. He should only gradually be led to feel that the most satisfying effectiveness,

as well as the most acceptable, is quiet and undramatic. His energy and urge for self-expression can be transferred into some sort of leisure. To want to be admired is natural and to want to compete with others for the right to take the lead. The child should be encouraged to make the most of his assets in flexibility of body and mind, in ability to learn rapidly and easily, in quickness of motion or in anything else in which he excels. Success is a potent stimulant. A child who is family champion in making his heels touch his head, turning somersaults, or repeating nursery rhymes at home is less apt to lose confidence in himself when he finds that he is low in boxing or spelling at school.

He should, of course, learn that ability to lead implies also the ability to follow, that he can hardly expect the family to line up behind him unless he knows what it feels like to line up behind some one else. He must know also that only the genius can expect to control others before he has learned to control himself, and that in most cases the genius acknowledges the control of some power, be it deity, luck or a great cause to which he himself is willing to submit. He must learn also

the obligations of rank, and that by becoming a leader he practically pledges himself to a course of action worth being followed.

As a part of his effectiveness in the world, we want the child to learn to make his own decisions wisely and quickly, and having made them, to be satisfied with the results. We may start with letting him decide on the color, design and cut of his clothes. This is a personal problem that is sure to interest him and on which he will have opinions at a very early age. I have known youngsters to point out in a very decided manner which dress they wanted to wear before they were old enough to ask for the dress or discuss the matter. With some types of children and in some instances, we can help by indicating which colors are becoming, which designs are serviceable, which fabrics wear well.

The earlier the value of appropriateness as a standard for clothing is learned the greater the benefit both to parents and child. Some children greatly resent guidance in making a decision like this. Then the best course may be to allow them to decide for themselves, while making clear what one's own choice would have been and why. But if the fluffy

pink dress the small daughter chooses does not prove all she had hoped, the mother will display a very short-sighted kindness if to spare the child discomfort she yields to the temptation of providing her with another. If the dress, though unsuitable, delights the little girl or satisfies her love of color, why not let her have it? Beauty and desirability are two very different conceptions to children and adults. For the little girl who dotes on fluffy pinks or robust plaids there are long, long years ahead when the world with its standardized tastes will condemn her to blacks and grays and navy blues. Remembering this, I hope I should be careful if the most red-headed of all my children were to choose an unbecoming dress not to spoil her pleasure in it.

The parent must determine how far ahead the child should be trained to look in making his own decisions. One farsighted mother, when buying dresses for her small daughter, was accustomed to say, "This will wear so well and hand down so nicely," until she was roused to realize disadvantages of too much foresight when the long-suffering daughter burst out indignantly, "I hate to hear that



and I don't want to think about it! I like to think of this dress as new and mine." But so far as it helps the child to learn how to plan, he must look ahead. He can start early to plan his own program and to see how it affects the other members of the family group. I have found the clock-face diagram which the Bureau of Home Economics in the Department of Agriculture uses to help housewives record and study their use of time, a great help to the child. If the other members of the household are also making their plans for the day while he is making his, he naturally will want to arrange his time so that he can take part in any activities with them. Further consideration will be given this problem in the discussion of family councils.

We want the child to learn to be responsible and to teach him this we give him responsibilities; we should be sure, however, that they are interesting to him and not greater than he can meet. If he realizes that possession—the owning of anything—involves responsibility, and that he will probably get things as he shows he can be really responsible for them, he will be more ready to assume responsibility. The ability to accept



responsibility effectively and easily will in turn develop reliability. Unreliable children are often children who either have never been given responsibilities, or have been saved from the consequences of shirking their responsibilities by loving but misguided parents.

Another sort of effectiveness which the child may well acquire in the home comes with learning the etiquette of as many of life's situations as we may set up. Etiquette is too often considered of slight importance. But good breeding is, after all, largely the result either of being "to the manner born" or of such rigid education that good manners become ingrained. Nothing puts one more at ease than to know one is saying and doing the right and expected thing. Few qualities produce greater confidence or are of greater help in establishing a desirable situation. The old saying may be right, that "Politeness is to do and say the kindest thing in the kindest way," but it takes considerable experience, acquired or handed down, to know just what the kindest act or word is and to be able to supply it.

A certain father insisted that his children be given from their earliest days a chance to take part in all home situations—to be host

and hostess, to pass the sugar at tea parties, or do anything else which could be done without embarrassment to themselves or the guests. To serve the family and guests at table, to be accustomed to introducing their own small friends to the family group as scrupulously as the parents would introduce theirs; to listen and take part in the conversation if one has grasped the trend of the subject and has something to contribute; to ask questions intelligently, and especially to show the person questioned the courtesy of listening attentively to the reply; to make a joke, to see a joke, to be appreciative of some one else's attempt to make a joke even if he does not succeed in being funny—these are courtesies which all children can learn.

They can learn, too, if the family is really living the situations together, that the spirit in which an act is done may count more than the act itself; that while it is rude to make personal comments, honest admiration openly yet tactfully expressed, is not bad manners; that a question with an impertinent motive is a breach of good manners, but a real desire for information is seldom out of order; that hospitality does not consist either of neglect-

ing one's guest or of trying to be with him so constantly that he has not a moment to call his own, but implies rather the desire to keep annoyances from him and give him every satisfaction one has to offer.

Entertaining friends is excellent practice in learning to put one's self in another's place. Through it a child learns what it means to be a good host and a good guest. He may consequently achieve that rare distinction of being an always-wanted guest. This implies, of course, learning to be amiable, to give and take, to accept leadership if it is offered, or to follow the leader if this is the nature of the game—in other words, to be adaptable.

Even in the home a child may learn to be a good traveler. How to read time tables and plan a trip; what is appropriate for journeys of various kinds; how to pack a bag and what to put in it, how to pack a lunch or order a meal; how one disposes of baggage and clothing in a car or train or boat—these things may all be learned while playing an apparently jolly game of "Traveling at Home." This adds a new interest to the usual routine and may in time be supplemented by actual trips when the children can put into practice the

training and information secured at home. Traveling with children then becomes a simpler, less embarrassing experience, and often an interesting one. Any one who has watched inexperienced travelers making countless mistakes, suffering inconveniences and the critical glances and smiles of onlookers, will realize what this means. I have a vivid picture, even yet, of a young companion who developed her traveling manners by trial and error, and especially of the appearance of her berth when she was ready for the night and the condition of her costume when she appeared at breakfast next morning.

Every parent is ambitious for his children to express themselves adequately in public. But some do not appreciate how much preliminary preparation must first be done in the home before this ambition can be realized. We must teach children to speak at home. We must eliminate all baby talk. Baby talk means nothing at all to a child, though it seems to furnish great satisfaction to some adults. It is cruel to teach him a vocabulary he will never use as an adult. Baby talk also exposes him to embarrassment and ridicule at school, where he perhaps realizes for the first

time that he is not pronouncing words correctly or as other people do. The child should be taught to pronounce words properly and with the best available accent, to speak distinctly and grammatically. This may, of course, result in his being laughed at as old fashioned, pedantic or "highbrow." And inevitably he will go through a period of slovenly enunciation, idioms, colloquialisms and slang, and possibly profanity, but to lapse from established standards with the possibility of returning to them is one thing; never to have had these standards at all, is quite another.

It is astonishing how early a child will appreciate that what he has been taught to regard as standards of speech are assets and not liabilities. While his natural urge to conform and not be thought odd may lead him to do what other children do, if he can be taught that he was different in the first place because he knew more and not less than the rest, he is more apt to return to the proper form. Slang is colorful and expressive and sometimes individual, but it is only to be appreciated if it is recognized as slang and used because it expresses a thought more vividly,

not because it is the easiest way to express it. Profanity becomes much less attractive when one understands that it usually indicates a poor vocabulary, and that with constant repetition it loses all meaning and emphasis.

Even a little child can be interested in the history and meaning of words, and learn to feel pleasure in a careful choice of words and to appreciate the beauty of careful enunciation. In speech as in anything else, nothing is as impressive as example. This reminds me of a small boy whose school principal was accustomed to holding the attention of a class by lowering his voice and speaking slowly and carefully, and who, when disciplined by an older brother who spoke more and more loudly and angrily as he proceeded, interrupted to say, "If you'd speak quietly as Mr. Blank does, I'd be able to listen to you, perhaps."

If a child grows up among people who have soft, well-modulated, musical voices and courtesy enough to listen to each other during argument, he will not develop the habit of talking louder and louder to get attention, or of not waiting to hear others finish what they have to say. I have found that nothing im-



presses young children so much as to listen to them as carefully as one expects to be listened to oneself, and to avoid interrupting them except with apologies. Sometimes it is necessary to point out that a person may talk on forever without saying much, and that it is not polite to expound at length without allowing for some reaction from the party of the second part. This can be done at some time when the child is not trying to put over an idea, or by calling his attention to some specially successful technique of conversation. To say, "Did you notice how Miss Blank stopped to get our opinions? How cleverly she made her point in a few words," or "I noticed how well and how quickly you made your point," is more effective than to point out unsuccessful attempts by guests or family, and avoids developing a spirit of criticism or a self-deprecating attitude.

Children can be taught not only to converse but also to make little speeches. The schools do something in this line, but the home can serve admirably as a place for rehearsal. The opportunity of learning at school to discuss and debate, to preside and organize and handle rules of order is not enough, but this



point we shall develop more fully in considering the family council.

To express oneself as easily in writing as in speech becomes more difficult the later one attempts to master the ability. It is not necessary for a child to wait until he enters school, however, to make a beginning. While he is too young to write or even print for himself, he can dictate letters to a parent or an older brother or sister. If he learns to do this early enough, he need never build up a distinction between writing and speaking, a distinction hard to break down if he has years of experience in the one before he begins to learn the other.

All of us know people who are more themselves when they write letters, and others who are more themselves in conversation. If we can help the child to express himself equally well when he talks and writes, we shall have done a great deal in making him adequate to meet many life situations. One handicap to self-expression is self-consciousness; it is a great asset to feel at ease whether speaking or writing.

Voice and pen alike are means of extending personality. The more readily they can be

used, the more effective their user will be. With this in mind, one father set up an office and laboratory in his home and taught his children not only the etiquette of the business world, but the use of its various devices—typewriter, dictaphone, telephone, multi-graphing machine. He took them with him into offices and plants. He reviewed for them his own experience. He put them mentally into every experience they might have to face in life and mapped out a training for adequately meeting each case. In this way they learned by doing, and he lived through the experiences with them. As a result they became potential members, not only of homes but of offices, of industrial groups, of organizations, technical and social.

In the home, likewise, children may be taught to think of themselves as members of the community, of the state, of the nation, and of international concerns, either by reflecting the spirit of the adults, or by actual participation in interests and service. To make a tiny contribution to the community chest, to attempt to speak or write, however crudely, on responsibilities to state or country, to acquire even a limited realization of what real inter-

nationalism is—all these are of inestimable value in developing effective thought or action later on. Best of all, boys and girls thus learn to know themselves as people who not only feel and think about issues or conditions, but can also do something about expressing their convictions.

Parents may not think through in detail such a program as has been here suggested, and certainly the children will not be conscious of the training thus made possible. But children who learn by doing will be the result of some such method, unconsciously if not consciously thought through, implicitly if not explicitly applied.

In discussing these matters a friend once asked me what could be done for parents who have not planned their family life as outlined in this discussion. Would it be possible for them to stop where they were, and apply some of the methods profitably in carrying through the rest of their life project? It seems to me the answer is: if the present results are satisfactory and bid fair to continue so, leave well enough alone. You have probably worked out a plan suitable to your group; why worry over differing with any prescribed method?

Much better enjoy what you have and plan for the future. If, on the other hand, the results are not satisfying, by all means check up your methods with any practice which has proved satisfactory elsewhere, carrying on with all the guides at your disposal. In other words, apply the principle of learning by doing.

## CHAPTER VIII

### TRAINING FOR WORK

#### What Is Effective Activity?

WE have spoken of the importance of believing in work, of finding it worth while and interesting. Such belief is an enormous help in training for any special kind of work. The man who thinks work undesirable and only does his own quickly and well in order to get it out of the way and have time for something else, naturally has not the enthusiasm and patience necessary to develop a good work method. For, always in the back of his mind is the thought, "I wish I didn't have to do this," or "I don't really want to do it," or some other reluctance that prevents free expression of creative activity. The moment we call work creative activity, we make it worth while in the minds of almost every one.

An old saying goes something like this, "There is work that is work and work that is play, there is play that is work and play that

is play, and only in one of these does real satisfaction lie." I presume it is the creative activity in "the work that is play" which makes it worth while. If the child is taught to feel that it is this creative activity that counts, whether it is directed carefully, as in work, or less rigidly, as in play, he will get the right attitude toward work.

If he can also be impressed with the economic importance of those who produce rather than consume only, can learn early that the producers are the creators of the world and that he, too, can become a creator as soon as he learns to produce, he will not only have the right attitude but the desire for work. "Ha-ha, I am not a parasite!" said a small five-year-old as she finished dusting a room. Though this may sound like a highly anti-capitalistic conception of values, no capitalist could have viewed his possessions more proudly than she did her handiwork.

Once the desire for work is developed in the child, the next step is to show him the value of different kinds of endeavor. The child mind may not of its own accord discern the difference between raking leaves from the driveway and studying arithmetic in order to

become an engineer. Work may be work and whatever appears to be producing something may be equally admirable, whether it results in a tidy entrance or Brooklyn Bridge. A simple and concrete method of demonstrating economic values to the child is to keep accurate records of the work done by the members of the household. Charts comparing the output and earnings of each will teach more than any amount of explanation.

We shall try to show later that this practice in no wise cuts down a child's appreciation of intangible values or makes him less anxious to volunteer for unpaid and even unrecorded service. It is only necessary to stress here the real pleasure that comes from knowing the economic value of work. According to popular belief, true genius has little appreciation of such values, and does not care whether work has a money value and yields a money return or not. I can hardly believe this. I do believe that the man of genius is so wrapped up in his creative activity that he is not concerned for financial returns, temporarily at least. But surely he must regard money or other rewards as marks of appreciation, not the less valuable because they purchase tan-



gible comforts. I know men of genius who are no more naïve in disregarding money returns while they are at work than while they are enjoying them, and who even, on occasion, boast about their earnings.

Having established the value of work, the next job is to train for it. We must show first that work consists of making decisions and making motions, in other words, of planning and doing. We must see that ample time is allowed for making decisions. And we must emphasize the fact that one reason it is so important to make the right motions is to save time to make more careful decisions. Decisions which will slow down production when the work is actually being done had better be made beforehand. Even so, many less important decisions as to details always remain to be worked out during work or rest periods or unavoidable delays.

Children learn to work best on real live projects. This accounts for one reason why the children of pioneers were so admirably trained. There was no need to invent jobs to keep them busy or to think up chores to make them believe the work they did was actually needed. It is very hard to-day, especially in

the apartment-house life which is all some families ever have, to find live projects.

One father I knew chose the family home with this very difficulty in mind. He knew that he must spend most of his working time in a very large city and that for him it would be most convenient to live in the city itself. But after the family expanded beyond the first three little girls, he knew he could find no way of setting up family life there which would give the children enough to do at home to train them for work. He accordingly made a survey of all the suburban towns to find the one where he could spend most of his time because commuting was good, and where, at the same time, the children could develop work habits. An old house, a challenge in itself, was selected. It still showed plainly that it had been a beautiful and even luxurious home, but when the original owners had left, it had been rented by one family after another. Now it needed a family to own it again and lavish on it the love and care that only ownership can give.

All this meant countless real work projects. Much more had to be done to keep up the place than any corps of servants the family

budget afforded could accomplish. Its large grounds furnished many trees and lawns and rose bushes to cut and trim, and countless other tasks for grown people and youngsters. Indeed, if the children had not adopted the house on sight and voted to make the upkeep of the place a group project, the family could not have swung the undertaking successfully at all. The project was discussed in the family council and the work laid out. Such emergency jobs as were not provided for by the routine were handled exactly as such jobs are handled in the outside world. For example, when the stump of a big tree was to be removed, the father called for bids which must be filled out in due form and presented. These were opened on the dates fixed and all found too high, and a new set of bids was called for. Finally the contract was awarded, and the young Tom Sawyer who got the job, though he had underestimated the amount of work involved, managed to get through on time to every one's satisfaction.

The summer home was in some ways an even more interesting project. It was one of those quaint shacks which still preserve an old atmosphere. To rescue, repair and reinstate

every old piece of furniture on the place and never to buy anything that one could make became a matter of pride with the children. As a result both homes became not only training places for developing work habits but prized possessions of the group. A poet has said he was a part of all that he had seen. It is equally true that man is a part of all that he has done, and it a part of him. A very young child, especially if his efforts are appreciated, will form ties with the places where he has accomplished something worth while that will always remain sources of satisfaction. Surely the ancestral home held those who belonged to it not only because their ancestors had lived there and worked in and for it but because they had themselves continued to carry on its work.

The father who had thought these work projects through also planned always to have an efficient work place. Again and again I have heard him say to some child who had started to sort stamps, polish silver or do his homework, "Here, that is no place to work." He would then rearrange work and worker till the light was right, the clutter removed, and the room or desk or table established as a

work place that not only made the work easier but gave the small person the attitude of good work. The child was made to feel, too, that a well arranged work place was not prescribed for him alone. He was allowed to criticize the work place of the older members of the family and any suggestions he could make for betterment were rewarded. The mother, who had the temerity to claim now and then that she was most comfortable when writing with the block of paper in her lap, standing to iron, or sewing while facing the light, soon became the center of attention and criticism of a group of small people whose delight it was to teach her to be efficient. "That is not motion study!" would be the rallying cry of the clan, and she would find herself with her work place rearranged efficiently. What matter in such a cause if her work was delayed, the poetic thought escaped, the iron cooled, or the idea that had inspired the new trimming completely forgotten?

Every work place which the father himself used in the home was as carefully set up as those in the offices and industrial plants where he spent much of his time. The desk in his home office was cross sectioned, with every

piece of equipment in the right place and a plan of the set-up in the top left hand drawer. Wire "In" and "Out" baskets for the mail were plainly labeled so that the small messenger could see without coming beyond the doorway whether there was anything for him to take to the post box. Duplicate boxes of supplies in the upper left hand drawer had a card between them which could be put in the "Out" basket when the full box was shifted to the top of the empty and notification was needed that supplies were low. The calendar with each expired date crossed out, the reminder file of a size and kind to meet the home situation, impressed upon the child, every time he was allowed in the office to help, that Daddy practiced what he preached.

No child, of course, was supposed to go in during working hours unless he did help, but many a small boy or girl wandered in between times and never came out without an alluring drawing in colored pencil on yellow paper of some atrocious face with a long tongue which wagged in a fascinating manner. For, after all, the right kind of a work place can so easily become a play place, and a father who works



with his children gets to know exactly what kind of play they like best.

Right tools, also, were insisted on. Right tools meant tools that would do what they were supposed to do. There was great indignation over presents of knives made of such poor material that they would not cut. Each child at an alarmingly early age had a fine knife which he was taught to keep sharp. Dad remembered how he had once as a small youngster found fifty cents, traded forty of it for a knife, and spent the other ten for court plaster. So there was court plaster at hand and its use explained. Not half so much stress, however, was laid on the remedy as on the need for a whetstone and oil and for keeping the blade in condition for service. Dad thought a dull knife, or a cut from one, a sign of inefficiency. A cut from a sharp knife was simply an indication of lack of skill and that could probably be remedied.

Tools of the wrong size or shape, or tools which for any reason would not do their work properly, were taboo. They had to be small enough to be appropriate to their user without making too great demands on him. But they must not be toys or imitations which would



lead to habits that would afterwards have to be unlearned. Above everything, old tools which had passed their usefulness were not to be handed down to the children if they would affect their motion habits. Wear on the handle of the hammer that would teach one where to place his fingers, or wear on a trowel that would help one lay mortar more easily, were permitted, and the child who could get a tool with marks of wear which would really suggest right habits of use was considered lucky. But no old tool which was not still so good that its owner hesitated to give it up even for a new duplicate was allowed.

As the right work place and the right tools were provided, it was not difficult to demand right motions from the start. These were demonstrated and the child taught to understand how beautiful they were—graceful, easy, not fatiguing, resulting always in desirable quantity and quality of output. Often attention was called first to the result of the motions, and then the child was taught how that result had been obtained. When you have enjoyed one of grandmother's cakes, it is very interesting to study the motions by which she gets the even texture you find so delicious.

When you have admired Daddy's wood-carving, you are not bored when he shows you just what motions he makes with his knife to get the imprisoned balls, the long chain made from the broom handle, or the little pliers you admire so much. The secret of good work lies in first making the right motions and then, when their path and speed are well established, in making these motions at the exact speed necessary. This accomplished, the results will take care of themselves both in quantity and in quality.

Each child was given a working demonstration of this method in the case of typewriting. He was taken into the office and taught the keyboard from a diagram on cardboard. A color was assigned to each finger, each key was colored according to the finger to strike it, and the small finger was colored also, much to the joy of its possessor. The right motions and their speed were carefully taught, also, until the small person could see for himself that if he used these motions exactly as taught and developed the speed and rhythm which mean evenness of touch, his typewriting would be satisfactory in quantity, accuracy and appearance.

It is perhaps particularly easy to establish work habits in a place like the home office which resembles an office the child would see in the business world. Here he feels he is working as he would in a real office, and this helps him to increase his ability and also to appreciate his progress. Good habits are also easily developed in such work as typing which the child recognizes as work.

If he is really to have effective work habits, he must learn to carry them over into the routine tasks of every day home life. He must get up the first time he is called and not waste any one's time calling him repeatedly, or form the bad habit of having to be followed up. He must dress quickly and not dawdle or try to read a book while fumbling with his garments, or stop the whole process for a pillow fight. He must take his bath quickly and efficiently. He must get along without constant reminders, and learn to keep a schedule and be responsible for keeping that schedule. Far be it from any parent to be hard-hearted in this respect. Holidays seem to be made for lapses from week-day schedules, and after all, there are not many books so fascinating that the day one first reads them is

a red letter day far from the usual routine. And lapses from schedules are really only fun if there are schedules from which to lapse.

Not only must habits be established according to the classic rules of James which still hold, but the child can get most pleasure and benefit from them when he knows the rules and helps to apply them to himself. "Begin with some significant occasion." He need not be very old to understand that, if, for example, he is going to establish the habit of using a new word, he may enjoy making the initial attempt at the dinner table to the admiration or scorn of the various members of the family according to their age and taste. "Repeat the habit as often as possible." This he will understand, too, and though the repetition will sometimes drive the family to distraction, it is the surest way to results. "Never allow an exception to occur," is a rule which a group of children are apt to enforce, especially if the new habit supplants an undesirable one, which is always intruding as the exception and which they are quick to recognize. Finally, "Give the new habit a little gratuitous exercise every day" may turn the training into a game for the child. Learning to tell

time is an ability which every child loves to possess. If the habit of telling time quickly and accurately is established under all conditions as James would direct, the child will enjoy so thoroughly the process of developing other abilities as well, that he will look forward eagerly to the period of forming work habits and achieving the effectiveness he gets from them.

Teaching work habits is simplified if the parent first thinks through the difficulties to be overcome. He knows then how and when to help the child over the hard places always encountered in any new task, and he can also tell whether the learning process is going forward successfully or not. We know that in every chart of a learning process, there are plateaus which show as flat places in the otherwise ascending line. We know that there are well established reasons for these: The learner may have lost interest in the subject; he may not know exactly what he is supposed to do; he may be tired; or he apparently may make no advance though he is really co-ordinating his knowledge and will suddenly increase the efficiency of his work with surprising speed. So we should watch the child,

understand each apparent delay in getting results, encourage him when he feels he is not succeeding, and rejoice with him when he does. In this way he gets pleasure in the work and in learning to do the work, both equally important to progress.

Manual dexterity should be encouraged so far as possible in every child. The normal child comes into the world so wonderfully flexible and can develop such marvelous dexterity, that it is his right to be trained to make the most of what he has. Too often children go through the period when they most enjoy learning to manipulate things with little encouragement or training. Sometimes they are allowed to proceed to a fairly high state of development and then let all these powers atrophy from disuse. To be finger-wise is a great asset. To be able to use all parts of one's body effectively, to transfer activities from one part to another, is another invaluable accomplishment. There is a heated debate going on as to whether it is better to be ambi-dexterous or to develop each hand to do its own special work. One school of thinkers believes that transfer would result in mental confusion, but the results of years of work with crippled sol-



diers and the handicapped in industry prove there is no such danger.

It is an asset, too, to use all the senses not only because one gets pleasure in their use but because it is then possible to relieve overworked senses of part of their burden. Eye fatigue, for example, is more prevalent and more dangerous and wearing than any other kind of fatigue. We use the eyes for so many purposes which could be handed over to the ears or perhaps the sense of touch or taste or smell. Children have especially keen senses and enjoy recognizing the queer sound that means trouble in automobile or washing machine, the queer smell, the queer taste, the queer feel in anything anywhere that means something needs attention. Even the kinaesthetic sensation may be trained and the child come to feel by the muscle-strain whether conditions are right or wrong.

We are responsible not only for setting up right life situations for our children but for preventing the set-up of wrong ones. A certain big family was brought up without any gates at the top of the many stairs because the father felt that the crawling baby finding such a gate would form the idea that stairs had



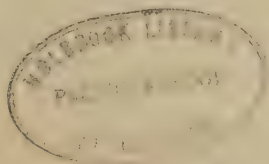
gates, and if the gate were once left open, would naturally fall down. So the gate was left off, and the father taught each of the many babies to crawl to the stairs, turn around, and back carefully down until he was old enough to walk down in the usual manner. In the same way napkins should never be tucked into the neck of a youngster's dress or suit, no matter how small he is, for that is accepted as bad manners as he gets older. Bibs he may have for they are associated with babyhood, but when he graduates to a table napkin, he should use it as properly trained adults use theirs.

Work places for children should be suited to their particular use, and not simply resemble work places for adults. In other words, we must help children to face every situation in an orderly manner. Their tools will be not only of steel and other metals, but reference books and codes and figures or anything else which becomes the means of getting results. If children develop habits of using these tools correctly, we have much more assurance not only that they will get the results, but that they will have the sort of interest in their use which will lead to good results.

Again, as we have often found, it is part of

the job analysis to know the where and the how—the work place, and the tools and methods. Both must be standardized if we are to find the one best way. Then personality analysis will tell us what variations we must make to meet the needs of the individual child. I have found no one more rigid in their requirements for effective work places, tools and methods than artistic and eccentric people. They have their own responses to environment and queer notions about times in which to work. At least, they seem queer to one to whom the artistic temperament is denied. Children showing tendencies toward the artistic or eccentric require as careful study and help in learning to develop the most effective work habits as those we consider normal.

Far be it from me to wish to make all people alike or to cut down those exquisite differences which make even a new baby an individual from the day he is born. It is when we attempt to develop work methods as a science, that we realize most fully that work may also be an art.



## CHAPTER IX

### TRAINING FOR LEISURE

#### What Is Effective Rest?

THE phrase, "training for leisure," may seem unattractive and even absurd to those who believe that leisure should be spent in undirected, spontaneous activity. Two aspects of the subject, however, must be discussed here. Without careful planning and training, in the first place, it is difficult to secure sufficient time for leisure in a busy life, and in the second place, there is little chance that the leisure will be used adequately. To plan for leisure carefully and systematically does not necessarily imply that the leisure will be used in this systematic way. Once secured, it may be spent as one chooses. But just as one achieves time for work and the most profitable use of that time, one may achieve time for leisure and the most profitable use of it.

The nature of the work and the nature of the person doing it, as well as the whole plan of the twenty-four hour day, have great effect

upon the time to be allowed for leisure and the sort of use to be made of this time. When work and leisure occupations are unrelated, more time must be allotted to the work than would be the case if leisure occupations in some way furthered the work. Even minute likenesses between one's work and one's leisure occupations may be of importance. Take motions, for example. If one's work requires constant use of the typewriter while one's greatest pleasure is in playing the piano, one will find that playing furthers the suppleness and accuracy of the fingers in typing. Information useful in one field may be useful in the other. The very fact that one is learning and training in any field, however, keeps the mind flexible and postpones the dreaded day when one "stops learning" and must submit to being classed with those who are old, not in calendar years, but in mental growth.

The whole problem of fatigue, too, is closely related to the relationship between work and leisure, and we can never expect to solve it until we get more exact definitions of fatigue and more adequate measures of it. If we knew exactly how much fatigue and what types of fatigue our work gave us, we would know how

to prescribe for our leisure. The fact that we have not as yet the necessary technique, however, should not be a discouragement but a challenge. Life would be stupid if all its problems were solved.

The worker may determine the sum of one day's profitable activity by the amount of vigor and ability he has for the next day's work. He will then want to learn what forms of relaxation help him to recuperate best and most quickly from fatigue, enabling him in turn to accomplish most during his working hours. I do not advocate this adjustment of work and recreation for every one. For the majority it is practicable only in so far as it enables them to discover the amount of time and energy they can devote to their work. But for those whose work is more absorbing than anything leisure can offer, and who begrudge every moment away from their study, laboratory or office, it is an invaluable means of keeping fit through long work periods. Those who prefer leisure to work, on the other hand, might well experiment to determine how much leisure they can take and still have time for the irreducible minimum of work. Such a study might reveal better work methods. ("A good executive is

always lazy," it is said). At any rate, the minimum of time and energy necessary for the satisfactory accomplishment of the work would be ascertained.

On paper the suggestion of such an investigation may seem fantastic. But in practice it might clear up much confusion by discovering the actual relations between work and leisure. If by work we mean continued directed effort toward a definite goal, it must be admitted that many people put more effort into their play than into their work. They are usually the people who play at their work. Then there are those who take every activity seriously and those who take but a few seriously; those who are interested in everything and those who are interested in nothing; and others ranging through every degree between these extremes. The classification of types, as in every other line, is endless. But why discuss these groups theoretically when we have our family groups, which comprise representatives of all these classes, to work with? The family I know best found in working out a practical procedure for living and working together, that the major problem to be solved was this relation between work and recreation. Though



individual differences were important, the nature of the work was the major consideration in determining the nature of the relaxation.

Part of one's leisure should certainly be given to rest, and rest not only sufficient to balance the effort expended in work, but properly distributed, and of such a nature that it furnishes an appropriate recovery from work. The man or woman who spends all day at a desk will not get the appropriate rest by taking a nap indoors.

For a normal person, sleep is the most effective form of rest. It should be taken in loose clothing, on a flat couch or bed in a cool, quiet, darkened room, with freedom, if possible, from even such a slight worry as having to wake oneself. The habit of taking short snatches of sleep is not always easily formed, but even overworked, highly strung people who started with resistance against such sleep, have learned to form this excellent habit. The child is very much helped by having the proper place to sleep, the proper time, the proper mental and emotional background, and especially by the removal of all hindrances or distractions. Even at three years of age a child is not too young to say, when it is time



for a nap or to go to bed at night, "I am ready to go to sleep." The benefits of sleep are incomparably greater to such a child than to one who has to be carried off forcibly, or begged to do some one a favor by going to bed. Why a child should be permitted to be a plague to every one in the home as well as to itself, through some mistaken idea of giving it its own way, it is difficult to understand.

Schedules and routine for sleep, the usual hour, the usual place, all help, but one should not build up the idea that one can only sleep under such circumstances. Adaptability is one of the chief assets in efficiency, and one should be able to get a type of relaxation which is much better than nothing, even in very inadequate surroundings. Half the difficulty in falling asleep is due to building up resistances, but surely one should not let the benefits of a rested body and mind be overcome by a resistance. If one realizes that relaxation—and here I mean physical relaxation—is next best to sleep, one begins to find many places and times to relax. Often this relaxation becomes sleep, unless an indignant family, which does not approve of sleeping in public, interferes. Adults who have never been trained to relax

sometimes find it difficult to let go and have to submit to a long period of education. Unless we allow them to forget how, children relax naturally. If the play element is introduced, sleep can easily be made a habit that will endure, if encouraged, into adult life.

Just as innumerable devices, like deep breathing or counting sheep jump over a fence, have been invented to lure the sleepless to slumber, others have been developed to rouse the sleepy to return to activity. Many people object to naps and rest periods because they are uncomfortable or inefficient for a long time afterwards. This is largely the result of habit and can be overcome by careful planning. If one goes to sleep knowing that some responsible person will waken one at a designated time; if before going to sleep, one leaves one's work completed or at a point where it can be taken up easily, there is no reason for wasting time. To go back to a pleasant activity is, of course, not difficult at all. As an all round adjuster after an afternoon nap I recommend tea, which is at the same time a food, a stimulant and a social activity.

Relaxation offers an excellent illustration of the relation between physical and nervous

fatigue. If one is tense emotionally, one finds it difficult to relax physically. One must stabilize the emotional situation before expecting to get physical relaxation. Any one who has observed the difference between the rest of a child that has cried itself to sleep and one that has dropped off happily, does not need to be told this.

This matter of providing proper rest conditions for the family is one of the most important in home management. When should unpleasant topics be discussed and unpleasant situations be adjusted? Surely, never before rest or sleep periods. Surely, never before or during meals, or directly after, when the digestive process can be seriously interfered with. Surely, never when the child or adult is starting off to work, be it school or business. One should select the felicitous moment when the difficulty may be adjusted without injury to the work or rest that is to follow. What this fortunate moment is, I have never discovered. One hates to make children more unhappy when they are unhappy or to diminish their joy when they are glad. I have been helped a great deal by the attitude of the children themselves, who seem to find it easier to dis-

cuss such situations impersonally and then make the personal application themselves. "If a little girl did so and so," or "If a little boy did not do so and so" seem much easier cases to think through fairly and unemotionally than "I did, therefore I must expect." It is also most important to make the child conscious of certain underlying stabilities—his parents' love for him, their belief in his fundamental desire to do right, the relation between his present actions and the long series of experiences and opportunities that make up life. If difficulties are adjusted during what seems, at least, to be the most propitious time and under these conditions, the emotional effects should wear off before bed or nap time comes, and sleep be undisturbed.

Recreation is essentially re-creation. Most people require not only rest, but play. I prefer the term free play, for the word free stresses the difference between directed, even if enjoyable, recreation, and recreation that is the spontaneous expression of a desire to throw off restraints, even of one's own imposing. Sometimes free play may be a departure not so much from the usual order of recreation as from the usual leadership or set-up. Watch-

ing the children play with their father, I have been often amused to hear one of them say, "Now, Dad, I'll be the father, and you be the little boy." They would then set up as nearly as possible the every-day routine with nothing changed but the rôles of the actors. Dad must have been a very adaptable and successful actor in every rôle they assigned him, for they often appeared at the office door to say, "Mother, mayn't Daddy come out to play now?", evidently sure that nothing prevented him but my feeling that he should stay and work.

I could never see that they resented in the least having method in their play, though unless invited, we always let them work out the methods for themselves. Putting the method in may have been to them a part of the play itself. When books, music, art, travel, or anything else that seemed to smack of education was introduced during their work periods, they were considered first as benefits and second as pleasure; but when introduced during their leisure periods, they became pleasures first and benefits second. The fact that these same interests are equally available and valuable for either leisure or work is one thing

which makes me feel that we may be inclined to draw too sharply the line between what is work and what is recreation.

During the leisure period it is well to stress the beautiful in everything one sees. The efficient machine may be beautiful also, but leisure moments are the time to note the exquisite cadence of a poem, the picture-writing of prose, the countless beautiful spots passed in traveling. The camera people performed an unwitting service when they put up their signs, "Picture ahead, Kodak as you go," for they taught many who had been intent on road maps, speedometers and schedules both to notice beauty and to stop to enjoy it. I am especially anxious to prove that what might be called an engineering method of planning one's life and systematizing its procedure does not cut out esthetic values but gives more time to enjoy beauty and a better training to appreciate it.

The engineer does insist on the value of time. To him no phrase is more disgusting than "passing the time." He insists time is too valuable to waste, but is well spent on any use, work or leisure that can prove its value. The poet says, "What is this world, if full of



care, we have no time to stand and stare?" The engineer is perfectly willing to grant that standing and staring is valuable and to reserve time for it. He wants to be sure first, however, that the starrer will derive real satisfaction while he stands.

I have said before that it is necessary for the home to provide the children with as many contacts as possible with life situations and personal experiences. The home must also make possible the true enjoyment of leisure. The child should learn to love to read, but he cannot be taught by the direct methods used in teaching arithmetic. Love of books must be induced, and this will be done best by having a supply of interesting books around the house. He can be taught, however, to read rapidly enough to hold his attention; how to look up quickly and easily words and references he does not understand, so as not to break the continuity of his interest; how to remember what he reads and tell about it in an interesting fashion. In time he will learn how to select books that will meet his varying needs or organize his reading into a project from which he will feel he has gained results; how to skim a book which is only worth skimming;



how to keep in touch with modern developments and passing fashions through well chosen reviews and judicious library and bookstore shopping; how to read carefully when this is necessary, and build for himself a little collection of books which will be as accessible and dependable as friends.

To enjoy leisure the child must be interested wherever he goes, but to learn this he must also learn to find interest in whatever is going on. One father used to bring to Sunday dinner a collection of all sorts of odds and ends of materials he had picked up in the industrial plants he had visited during the week. The family group would trace these down to the household articles which were ultimately made from them, thus building up interests in the house and office equipment they used every day. When they traveled, every minute was spent finding the reasons, history or methods underlying what they saw—rocks, plants, animals, construction work or whatever it might be. Everything was either the “work of nature” or the “work of man,” and both were equally interesting.

These same interests were fostered by making all sorts of collections at home. The

father himself had a collection of knot-holes which was unique of its kind and served as a model. The knot-holes had no intrinsic value, but provided entertainment and interest. Collecting them had led him into many unusual places, given him valuable contacts and a continued interest in his surroundings. The children had the usual collections of stamps, post marks, arrowheads, and dolls from foreign countries, and a few simple rules for caring for them. Each collection had to be adequately housed and arranged and kept in order. The owner had to be ready to exhibit it when called upon and was expected to welcome coöperation. In several cases where two or three people owned the same collection, a division of responsibility was arranged and direct participation not only in the ownership but in the collecting and up-keep. Without too rigid a schedule, it was planned that each collection should be used to arouse the interest of every member of the family group. The result was that on all travels and visits to museums or even to homes of friends, time was all too short for seeing and commenting on objects related to some one of the collections.

It is always interesting to take stock of the

ways in which one spends one's leisure time, to see how many of one's pursuits are actually assets in social life. The ability to read aloud, to tell a story, or take part even in such a simple amusement as a charade, not only are advantages in the home group but may develop into abilities of use in larger social groups. Aptitudes revealed in home games and activities may grow or be supplemented by parental assistance into real accomplishments. Obvious talent in music, art, literature, especially in an extrovert child, is not apt to remain concealed long.

The tendency these days is to feel that unless one is really gifted in some direction, one had better leave accomplishments to the professionally trained person. But even small accomplishments are a valuable preparation for the efficient use of leisure time and may give great pleasure to others and to oneself. They add greatly also to one's powers of appreciation. To get the most out of a Beethoven Sonata, one must have tried long and strenuously to play it oneself; many of us never get from the finest rendering to which we listen the same thrill we experience from our own inadequate interpretation. Our own difficul-

ties and our own small satisfactions in recreating the thought of the master develop our appreciation of his genius.

Some of this same satisfaction may be gained in acquiring even a moderate amount of skill in games and sports. We are just beginning to appreciate how pleasantly many things may be taught by games—observation, accuracy, sportsmanship, manual and mental dexterity, emotional control. Add to these the satisfactions that spring from competition, the skill acquired, the general training in adequacy, and the tennis court, golf course, or swimming pool acquires the status of a laboratory.

Bridge and the card games which depend more on skill than on chance—though games of chance give an opportunity of teaching the laws of statistical regularity—contribute training in alertness and clear thinking. Even solitaire, which is usually regarded as a time-killer, may have more than a superficial value. Cross word puzzles at least enlarge the vocabulary and teach ingenuity, and even a book like the popular "Ask Me Another," with its accumulation of information, though heterogeneous and poorly arranged, may open up many new fields of interest. Too often the late

afternoon or evening hours devoted to leisure see the family scattering in separate directions. Games and sports of all kinds thus not only develop abilities and character, but furnish additional ways in which the family object of living together may be carried over into these leisure hours.

Even gymnastics are being used to train youngsters to feel at home in the world and adequate to meet unexpected and even dangerous situations. To climb up or slide down a rope, to walk a height without dizziness, to cross a narrow plank over water, to swim, to administer first-aid on land and in the water, are all becoming routine skills in many schools and camps. The home may well parallel these set-ups. Home contests should be carried through as carefully as any others. Rivalry that would split the group into small factions should be avoided. One home verged upon a debatable situation when in choosing teams, one side represented the mother's family, the other, the father's. We have found that in running athletic contests in the industries, too, we had to take care not to stir up racial, religious, political or class prejudices. Nor should we forget in setting up such activities

in the home, success should have immediate as well as remote rewards. It is encouraging to the young swimmer to be promised that when he learns to swim a hundred strokes he can go out in a sail boat, and when he can tip the boat over and right it again, he can go out of the bay into the ocean. Add to this the hope of immediate reward in lollipops or trips to the movies with the family, and progress for him and peace of mind for the parent is assured.

We must remember that it is much more difficult to arouse interest in either work or leisure activity than to control it. A certain mother was sent for one day by the teacher of one of her boys. She hastened down with the sinking of the heart we all experience in such situations, to be told that the boy had broken school rules several consecutive days by keeping on with his geography when the class had been told to take out spellers. The teacher did not seem to realize that a youngster who had developed a taste for any school subject strong enough to keep him absorbed in it, in spite of habitual commands, was far from hopeless. The mother went home, having made peace, feeling that a new vista had been opened before her in grouping interests for that lively boy.

If, as we think the project through, we find more and more likenesses between our work activities and our leisure activities instead of the differences we had expected, there is nothing to regret. Our aim is to balance up the twenty-four hour day and put into it a proper portion of activity and rest, and so long as we do this, we need not fear that our work time and our leisure time will be confused. If only our leisure is in some way constructive, we can manage the rest. We may have to recast our plans, draw up our schedule all over again, regroup our material, and redistribute our activities. But we will be establishing interests and values at least, and that is well worth while.



## CHAPTER X

### TESTING VALUES

#### Are We Getting Ahead?

THE testing of values has recently become a matter of vital interest. For this the introduction of scientific management into industry may be responsible, as it brought with it all the measurements and standards by which we test. Certain objects and situations are, of course, much easier to measure than others. Families have resisted the application of systematic measurements to their home routine and methods through the fear, possibly, that they might destroy the intangible elements of the home atmosphere which are supposed to outweigh in value the more tangible and easily measurable factors. They have as a rule, therefore, not realized that the relative values of their possessions and methods could be measured, those who have known of the practice in industry rather resenting the idea that such values could be ascertained in the home.

Finding out the actual worth of our meth-

ods and assets, both in themselves and in their relation to each other, is such an interesting study that it would be a shame to omit it from the family project of living together. The only way to learn this is to try experiments. We may start by evaluating possessions which are common to all of us. Time, to begin with. Time is a potential asset of every one of us. Through those from whom we come we have had all past time, and through those who are to follow us we shall have all future time. To us, however, time comes only in minutes, one instant after another. Even the little child will be interested in this idea, and will realize that to live only a minute at a time is comforting when we have difficult experiences to endure, but trying when we have pleasures to enjoy.

Our own family group took great enjoyment in the discussion of various aspects of time. The children learned to tell time at an early age and to be interested in the various devices by which it has been told since the beginning of history. Children, even in their own limited reading, will find all sorts of references to this subject which they can contribute to the family fund of knowledge, and

can easily collect illustrations which they can then supplement by a visit to the museum. It helps greatly in realizing the importance of time to find out for how many years and in how many ways men have been trying to keep accurate records. Children can also learn to count almost as accurately as a time piece. Our group checked up with the metronome the regular clocks and micro-motion or speed clocks which were used in the laboratory to make records of work. They were also much pleased to recite, "One big fat pay, two big fat pay," as the young engineers did in order to keep the time intervals regular and set up a favorable psychological situation when they made motion studies. As their father's work dealt largely with recording time and motions, they had admirable opportunity for practice.

They might have offered some resistance if they had been set first of all to timing their own activity, especially if they could have known they were supposed to be rather slower than was desirable. But they found it fun to time a worker or each other, and it was not long before they were more or less consciously timing themselves. It thus proved easiest to

let them apply time records and checks to their own work of their own accord.

The children also learned how long the same amount of time can seem in some conditions and how short in others; how much depends on whether one is merely passive or actively interested, indifferent to or impatient of delay. This they did by sitting perfectly quiet for one, two or three minutes, checking up what seemed to them a long time of waiting with what the records showed to be a short one; or by having it called to their attention when they had kept others waiting a long time which they thought was a short time. "It makes a lot of difference who waits, doesn't it?" said a small boy finally, and there was distinct progress in his schedule from that time on.

Children should also be impressed with the fact that time is important to every one. They can realize what the time of professional people is worth when they see the bill of a doctor, dentist or teacher, and are shown the actual amount in dollars and cents their own careless delays have cost the family. They may wonder what the professional person's own delays cost parent and child, but older people too

have wondered about this! By going through factories they can be shown the value of a worker's time to him. They can be made to realize that an employment department which keeps applicants waiting is not only wasting their time but showing a lack of appreciation of the cost of waste which should turn worthwhile applicants away. They can see how delay in getting materials, or faulty tools, or machines out of repair cut down the worker's working time and deprive him of opportunities that are rightly his. They may even see that poor lighting, lack of chairs, wrong shoes, or dozens of other conditions, cause fatigue which cuts down efficiency in working time.

After such experiences, they will more readily observe conditions and methods in their own home. They may realize then the countless ways in which they cut down the efficient working time of their father, say, who is recognized as the bread-winner, or of a helper who is on a regular schedule and salary.

With a little more difficulty, perhaps, they will be brought to see how they needlessly waste the time of the mother or grandmother or other home-keeping women of the family group. If they do not see this readily they

are not to blame, for not since the world began has women's work in the home been considered in terms of money value. The day will inevitably come when women will realize that their own time has value, and they may then demand that they be allowed to make better use of it or have a certain amount of it for themselves.

In the home I know best the father was not willing to let his children grow up with a disregard of the value of work, by whomever done, and in this way gave them a sense of the value of time. When showing them the value of a worker's time, he was always impressing them with the fact, which they probably took more or less on faith at first, that every minute of their own time had value, too. He made them feel that they contributed a certain amount of energy, but that the quota was assigned in work to be done, not in time to be spent. If they saved time, it was theirs; and a certain amount was theirs in any case. They were not to be interrupted in the activities with which they filled their own time, unless necessary, and then always with an apology and a request that they help out in an emergency. It is one thing to



be called away from play, perhaps needlessly and without apology, and another to know that you will never be called without cause, and then only with the recognition that you are making a contribution, not doing a job. I have never found children who did not respond to this difference and who when their own rights were recognized, did not come to appreciate other people's.

It is more difficult to give a child an idea of the value of space. He can be made to realize that if he uses time for one thing he is almost certain, immediately or ultimately, to lack time for something else. But space, though it has more tangible measurements seems to have less evident values. One may begin his training by letting him make a little project of his own room and plan in his own way how best to utilize and economize on its space. One may pack his oblong blocks in a box and show him how his different methods of arranging them consume or save space. One may take him into a factory where packing is done and let him see how space is economized and what a difference order, regularity and a plan can make. He can learn relative values in space by trying to calculate how far an ocean



liner would extend down his own street, how many of his favorite magazines it would take to make a pile as high as the tallest building he knows, how many railroad ties it would take to reach across the continent. The examples must be very simple and concrete and illustrated with objects he meets in his own life or, though he may appear to marvel at the figures, he will not grasp their significance.

To give his children an idea of what a million is, one father put a millimeter sheet up on the wall of his little summer cottage. The sheet is marked off in 1,000,000 millimeters, which a child can see all at one time and count if he has patience. To give him some idea of relative values also, the age of every member of the family may be marked on this chart. Beside this square meter of millimeter paper the father hung a large chart illustrating the metric system. This showed figures representing relative volumes, with illustrations that even a little child could understand. The father spent rainy days in vacation time drawing pictures of the solar system, with the sun in the center and the planets at the right distances from it. Even the very small people could in

this way get some conception of space and of the relation of the little space in which they lived to the vast stretches of space astronomy deals in. Perhaps explanations and figures about time and space given by the resident astronomer in the little island observatory nearby and the visiting astronomers whose names decorated the chimney, went over their heads, but their father's vivid illustrations of sun spots that flamed in red and yellow were easy to grasp.

The children were also taken into the laboratory and shown that though in real life two objects cannot occupy the same space at the same time, they can do so on a photographic record. They experimented with double exposures, ghost pictures, composite pictures and all the other trick photographic effects that make space interesting. Finally when they came to experiment with the cyclegraph, which makes records of motions by attaching a little electric light bulb to the hand of the worker and then photographing the light line it describes, they could talk intelligently about "time, relative time, space, relative space, and path of motions." It is not necessary for a family which

does not happen to have the making of time and motion studies as its industrial project to go so far into the technique of these things, but this special family found that every-day tasks were made much more interesting and worth while when they could be thought of in terms of accurate measurement and values.

The value of good health is one value which, as we have already seen, a child cannot learn too early. The idea of enjoying good health should be presented positively, stressing the opportunities and advantages available to those who are always at their best. Though one may point out to a child that if he has a cold he cannot take trips or join in family activities, or if his digestion is upset he cannot have his favorite butterscotch pudding, it is better not to lay too much emphasis upon the importance of medicines, confinement to bed, and other unpleasant features of illness. Neither should illness be made attractive to him. When he sees presents and attentions given to a sick child, he should understand that the child is not being admired and rewarded but pitied and helped through an unfortunate situation. Safety-first campaigns have at last made precaution fashionable not

only on the street corner but in the home. Now our task is to make good health fashionable there, too. It is wise to avoid speaking too directly in terms of health, as there are certain ages and types which consider the subject uninteresting and unrefined. To be good looking and to have a good time, however, is the aim of every one. The longest way round may here be the shortest way home, and health talk rephrased to accent the attractiveness and desirability of normal, balanced mental development and nervous stability will indirectly advance the children's interest in good health.

Our sense of the value of good health will help us to make the best of handicaps and take every advantage of individual distinguishing characteristics. There are advantages in being short or tall, in being swift motioned or slow motioned, in being quick tempered or slow to anger. There are distinct advantages in being super-normal in some line if one does not allow one's self to remain undeveloped in others. Here again we learn relative values.

A sense of the value of property, though fourth in our list, is not the least which a child should acquire early. While he is too young to understand differences in value, he should

be impressed with the idea that everything from the newspaper to grand pianos is valuable. Otherwise we may injure more than his sense of values. To let him destroy worthless papers one day and punish him the next because he gets the same little rending paws on important letters will confuse him. Papers all look alike to him. We must first teach him respect for all things, and then only when he is old enough to realize how and why things deteriorate can we let him take over destruction. We are almost sure to overestimate his idea of relative values in some respects and underestimate them in others. A child trained to respect all property often goes farther of his own accord and develops appreciation we little suspect. I was surprised to find a ten-year-old boy in a hospital appreciating the beauty of flowers and plants that had been sent him and caring for them as carefully as any adult could. I think we often fail to take account of the child's natural appreciation for the beautiful just as we often fail to cultivate it.

To older people, time seems to pass quickly, spaces which once seemed vast shrink, and property and possessions do not seem so valu-

able as people, ideas, emotions. To children time passes slowly, "the thoughts of youth are long, long thoughts," spaces are endless, and the value of possessions varies widely according to whether they fill future or immediate needs. It is important in family life to understand this variation in appreciation and love for family and other possessions among the various members of the group in order to prevent the needless hurting of feelings. Keeping the 100-year-old clock in repair may seem most important to the grandfather, yet have no value at all in the opinion of the small girl to whom a new dress for a party is at the moment the most desirable possession in the world. But some day when the small girl is grown, an attractive home in which she is proud to entertain her friends will seem to her the most desirable possession.

The homemaker's task here then is to try to make it possible that the children's desires shall be fulfilled at the time when they give most satisfaction and pleasure. The small boy longs ardently to be like his mates, the small girl to be beautiful in her own and her friends' eyes, and if I were to live my life over again, I would allow my children these ambitions



even if I did not always approve of what they did or wore. It is not wise to strain the family budget to gratify passing desires, but desires can be controlled and directed. If the child is told something of the family finances and the demands made on them, he is far less likely to make unreasonable requests: he may be sorry that a pony is beyond his reach, but he will not be resentful.

The child's constant ambition not to be "different" makes him amenable to the part appropriateness plays in fitting one to mingle easily with any group or in any surroundings. A magazine article by that thoughtful and philosophical writer, Ida Tarbell, started one family off on a new method of attack. It has ever since dressed imaginary small girls in appropriate outfits and planned their complete living schedule, a game which gives the real little girls great fun and has resulted in their being much better satisfied with their own simple and appropriate outfits. The small boys were less interested in clothing imaginary playmates than in supplying them with toys and sports equipment, but here the results have been equally good. These games have had a surprising effect on the development of taste.



The alternatives in the game of London Bridge, for example, "Which will you have, a pink velvet coat with gold fur or a blue velvet coat with silver fur?" gradually changed to something much more appropriate and obtainable. Heaven knows one does not want to curb creative imagination, and far be it from me to criticize any child for the wildest of wishes, but life is easier all round when desires are appropriate. The most satisfying evidence of improvement in taste came in actual shopping. Only the mother who has struggled with a demanding child to the fatigue of salespeople, the irritation of bystanders and her own intense embarrassment, knows the comfort a child can be who has learned to think in terms of appropriateness.

Appreciation of the value of property and possessions brings us naturally to the necessity for learning the value of money. Here thrift habits help. The accumulation of a bank account is easily made a game in these days with school savings accounts and stamps. The child should learn, however, that money is to be accumulated not for its own sake but for what it can provide in security, health, travel, education—in other words, satisfactions. Children

can be taught to save for definite objectives and to relate the joy of spending with the joy of saving. To my mind there is one thing worse than an extravagant child, and that is a stingy child who may be a selfish child also. We want to develop the happy medium.

Money can supply many satisfactions and is a comfortable possession, and this should be made clear to any child. There are some satisfactions it cannot provide, however, unless it is wisely (and sometimes indirectly) used. Pleasure is not always secured by spending money. An old friend said once to me, "Did you ever notice how often the good times you enjoyed most cost the least money?" We found this to be true and took great interest in seeing how much pleasure we got out of the trips or gatherings or family experiences that cost the least in money and often in effort. If one expends too much energy, too much time or too much money, one is too tired, too rushed or too worried to enjoy the results.

We want to prize people most highly for what they are; next, for what they can do; and if we must prize them for what they can give, we should learn to appreciate rather what they can teach us through giving than the ac-

tual presents they can make. Giving and receiving presents may have an insidious effect. A child can easily learn to look forward to birthdays and holidays only as days on which he gets presents, and to look on visitors or members of the family returning from a trip as gift bearers. Who has not been embarrassed by an eager, "What did you bring me?" whether he remembered to secure a present or not? To expect nothing, to be surprised and pleased with any gift, to be really appreciative and able to express appreciation, is an art for any one best acquired during the earliest years in the home itself. If, to his pleasure in receiving, the child can add real satisfaction and joy in giving, and can be on the lookout for people to whom to give, he has a gift in himself that will remain through all his life.

To estimate value in terms of time, space, possessions, is not enough. One must also have a technique for recognizing values. A child should understand the phrase "for value received." In clothing, food, service, travel, all material things, we should learn to ask, "Is this worth the price to me?" We may decide after we have paid for it that the costume, car or home, is not what we expected it to be;

but at least we will have the satisfaction of knowing we paid the accepted market price and no more. Even a little child can be interested in tests and standards. He will enjoy recognizing paper by its watermarks, learning to tell wool from silk and cotton or wool from shoddy, finding out exactly how experts make tests and how closely an amateur may approximate their methods.

Besides the tests in home or laboratory, shopping with the child or taking him perhaps to a bureau of standards where he may see true and false measures will teach him a great deal. Bottles and glasses that misrepresent the quantity of liquid they can hold, baskets and boxes with false bottoms, inaccurate scales and dishonest tradespeople will teach him still more, but he should not be given the impression that all tradespeople are dishonest and all weights and measures false. Just as a child who is afraid of germs is worse off than one who is too reckless about them, so a child who suspects every one and everything is worse off than one who is deceived too easily. Fears of any kind are dangerous, and the younger one develops them, the worse they are apt to be. Fortunately, we have much material from

which to teach the positive side of these values and can show trademarks and guaranteed products and the importance of reputation and of pride in production.

The parent's attitude toward the results of the child's first efforts to test values for himself will be a determining factor in his future attempts. Condone mistakes and turn them into knowledge which will help him to judge more surely next time. Never spare praise of his successes. Here we have a fine opportunity to teach the child the value of experiences for their own sake. We do not want him to undergo unpleasant or undesirable experiences just for the sensation. We do want him to develop gradually and unconsciously the feeling that only inanimate objects have no unpleasant experiences, and that living, after all, is made up of one experience after another.

We might mention again here the value of habit, which Frank Gilbreth called "the greatest free asset of the working man." It is an asset to us all, for right habits free us from routine and carry us through our activities with the minimum of effort. If the child learns that good habits are to be trusted and bad habits to be distrusted, he will have a good

standard in himself for testing values of people, places or properties wherever he finds them.

Finally, the child must, like every member of the family, come to value the importance of group activity. He must know that no individual, however gifted and independent and willing to go on alone, is really sufficient unto himself. He must learn to see, by object lessons if necessary, that drawing away from other people and wanting to be continually alone, to do things by and for himself, will not give him permanent satisfaction. This will lead him to giving its real value to the family life in which he participates, but he can not be expected to feel this value unless the older members of the family feel it too. If they consider living together in a family group as a chore, a necessary way of existing set up by society, he will sense and reflect this feeling no matter how carefully it is concealed.

In the end the results of our tests of values are not so important as our methods of testing. If we use our methods poorly our results may not be all that we had hoped, but if our methods are right the results are sure to be in-

creasingly better. This will mean that our values are increasingly more worth while. What better sign of progress could we ask than that?



## CHAPTER XI

### ANALYZING SATISFACTION

#### Are We Enjoying Life?

ASSUMING that happiness is the aim of life, we turn naturally from a study of values to one of satisfactions. Unless we enjoy our work and our play we shall not feel we are getting the most from them even though they profit us financially, mentally or physically. We must study both the children and the adults in the family to learn how much pleasure they are getting out of life and how they get it. If they are not getting enough, it may be that they have not sufficient opportunities or do not appreciate the opportunities they have; it may be that the fundamental urges to accomplish and enjoy are not strong or that they have never learned which to foster and gratify, which to subdue; it may be that these urges are too strong, and they have not learned to control and select.

We are puzzled sometimes to know just what to look for. If we turn to the psycholo-

gies for help, we are confused by different vocabularies and viewpoints. Is it instincts or emotions or urges or wants that we should study? We are in doubt, also, as to the best means to carry the study on. Shall we say nothing of it to the child, or shall we tell him what we are doing and ask him to help? Shall we give a great deal of time and attention to it, though there is the danger that the child may become self-conscious and too greatly concerned with his own acts and thoughts? Or shall we, to insure against this, devote less time to it, make it less formal? Shall we try to step outside the parent-child or other close relationship? Or shall we use this relationship to give us more material and a more intense emotional tone?

We would advise making this study a part of our living project itself, drawing upon experiences and observations as we live with the children for material. So long as we work with the children and try to think and feel with them, we need not fear to make them isolated specimens in their own eyes or ours. The child need not know he is being studied except as the knowledge will help him to make similar studies of other people himself. Since

we can make the study while we are living together, there is little danger that too much time will be devoted to it. We need not step outside the parent-child relationship if we have planned from the first to interpret it in terms of the teacher-pupil relationship, with such modifications as are demanded by the temperaments involved. Some children would be estranged by feeling their fathers and mothers were trying to behave like teachers to them, others would appreciate the let-up of emotional tension. Some parents can never regard a child as a pupil, but always feel "this is my child"; others find help for their own by saying "*my* child is just *a* child." The world seems to swing back and forth in its fears for the parent-child relationship—first lest it be too close and demanding, then lest it be too remote and indifferent. It seems to me the teacher-pupil feeling assures balance.

In going about this study we need simply ask, what do we all like to do? Why? How can we secure more opportunities to enjoy living? One great source of enjoyment to us all is activity. To enjoy activity is not only normal but right and satisfying; rest is only a means by which we re-create our desire to be

active. We should realize this from the start and have the child realize it also.

As we have seen before, our right to self-expression, be it of our best or our worst self, must always make room for that of others, and the same holds true of our right to be active. To "look before you leap" is a wise maxim. Not that prolonged deliberation should precede every attempt to express ourselves whether in words or actions. But established habits and standards handle the average situation for us. Even a young child can understand that we don't want to curb his desire to be active but to direct it into such lines and places that every one will be satisfied. The world to-day realizes the need for positive not negative education: there are more "You cans" and "You shalls" now than "You can'ts" and "You shan'ts." Our task then is to watch our children as we live with them, encourage them to be active in every way they know, help them direct their activities and enjoy the results.

To visit some homes, one would think activity undesirable. "Be quiet," "Sit still," "Don't"—the children are restrained from one activity after another. Naturally these children come to exert similar repressions not only

on each other but on themselves. Where there is great divergence in age, temperament and satisfactions among the members of a family, or where there is not sufficient room or time to allow each one to do and be what he wants—and especially when some one of the group is abnormal or ill—some repression is inevitable. Under any of these circumstances, the need for a place such as we have outlined previously, which will enable each member to make the most of his abilities, is all the greater. The first essential is to provide opportunity for the normal, healthy members of the group to be active. Then if a child is made to realize that at certain times and places he must be quiet because his father or sister is nervous or ill, the effect on him will not be harmful as it is when he is taught that noise and running about are wrong in themselves.

A child takes joy in physical activity and must have it if he is to keep well. He loves to exercise his lungs by yelling just as he exercises his legs by running, and seems to derive an added satisfaction from doing both at the same time. He will have to learn that there are times and places for enjoying this activity, that in some circumstances he can run but not

yell and in others he can yell but not run. A knowledge of children's games equips one to handle such situations successfully. Some games require the players to cover ground at high speed making as little noise as possible; others pen the players into small space yet offer unlimited opportunities for exercising the lungs. Suggestions that they play one game or another will be taken in good part, even enthusiastically, by children who would chafe at being told that they must not run or make a noise. The trouble with us older people is that we too often forget what fun it is to run and shout and give our energies full play. We have set up conventions which pretend that such activities are undignified when they are not undignified at all. They were probably invented by some foolish parent who knew he could not compete in these activities and tried to justify his laziness and incompetence under a mask of dignity. He may deceive some similarly minded adults but not all of us and certainly not the children.

Children also enjoy the use of their senses, though we often fail to understand and sometimes discourage it. The little child wants to see everything and hear everything, to touch,



taste, and smell everything. He wants to lift, pull or push, and give his kinesthetic sensations a chance to function. A few things may be dangerous for him to see or taste or hear or otherwise examine with his senses; a few others may sooner or later harm him, or suggest harmful thoughts or actions; but they are very few. Are we justified in creating innumerable taboos in order to protect him from a few harmful influences? If we do so, whose is the responsibility when, as he grows older, his interests become stilted and limited? "See no evil, hear no evil, speak no evil," preach the three little monkeys of the Orientals. But their tiny paws, eyes, ears and lips do not emphasize the real warning: evil is more often in the eyes or ears of the one who sees and hears than in what he sees and hears.

The newer psychology with its fear of the effects of repressions gives us guidance here, but the old psychology was not without value. Teach the child to see everything, to observe the smallest details, but teach him also to focus his interest and attention on what is beautiful or worth while and he will be doubly rewarded. While he learns to take pleasure in minute differences of color, shape and size,



he acquires excellent training in the appreciation of art. If he learns to observe the sad, the piteous, the ugly, and their causes, he may be the means of relieving them. In learning to distinguish the slightest variations in sound, he not only increases the acuteness of his hearing and finds a means of relieving the constant strain on his eyes, but prepares himself to appreciate or create music. He may also learn a technique of inspection which he can later use profitably in his work. The man trained as a child to use his ears can check up on the conditions of people as well as of machinery. He learns to check what he sees with what he hears, to know tones of voices and what they indicate, as well as the words spoken.

Taste and smell are closely allied, and their usefulness and the pleasure they can give are both very much underestimated. Some children are born with as keen a sense of smell as animals and can tell that a person has been at the house hours after he has left. We are accustomed to discredit this ability, and as soon as he knows we think it valueless or him odd because he has it, the child will conceal it, thus losing an asset through disuse. Children are so sensitive that one foolish remark like

"That is an animal trait" may close an avenue of pleasure and profit forever. We sometimes ridicule or scold a child for being "finicky" in the smells and tastes he dislikes, but we should not deprecate fine discriminations, for they not only lead to pleasure but are sometimes a great asset in a business or artistic way. Great cooks, great perfumers, skilled tasters of coffee, tea and other foods have all cultivated discrimination in taste and smell. We may have to curb indications of disgust or pleasure, we may have to warn against too great sensitiveness and stress the need of enjoying the good and forgetting the bad; but we must remember that the senses are provided for protection as well as for enjoyment, and that training needed for one will often give both.

We have not even suspected the pleasures possible from the sense of touch. Touch also is a protective as well as a pleasurable function. Why do we encourage the baby to learn by feeling things if we exclaim "Don't touch!" when physical and emotional dangers threaten the child? In the case of a handicapped child we encourage the full development of sense powers, and why should we discourage a nor-

mal child from developing an asset we know to be an advantage to the less fortunate? We are not so hide-bound in our views toward the kinesthetic sensations; I suppose we are afraid the child will injure himself physically, if not emotionally, by some strain. Limits must be observed, but why limit the pride and satisfaction one can enjoy all one's life from an adequate use of all one's senses?

There are also satisfactions to be found in learning and remembering and in using one's knowledge and one's emotions. These all become apparent as one studies the instincts, wants, urges or whatever one chooses to call our natural impulses. We like to see falling water; we want to run toward it; we can run and we do, and we are satisfied. We are afraid of a flood and want to run away from it; we do, and are satisfied. The satisfaction in each case is greater than if we liked falling water and could not run toward it, or feared raging torrents and could not run away. We may control ourselves and stand still, taking pleasure in the fact that we can control ourselves; but there would be no pleasure in our control if we were unable to run. We are curious about electricity and we investigate it:

we may or may not learn anything significant, but at least we have had the pleasure of investigating. We want wealth, or health, or fame, and we try to get them; we may or may not be successful, but there is a certain satisfaction in the trying. We long to assert ourselves and do; we may or may not make the desired impression, but we have had the joy of the activity. We want to be with a group; we may or may not be able to accomplish this, but if we fail where there is no reason within ourselves why we should not succeed or why the group should not want us, we can bear the disappointment much better if we have at least made the attempt.

I sometimes feel that self-assertion is the most important urge of all, that it is the basis of self-protection and reproduction. Is it not the desire to assist our innate powers which leads us to create material or immaterial things? If we train ourselves properly and are sure our attitude and actions have been right, we can endure the outcome. We can even bear to fall in the estimation of others if we know we have acted rightly, though this, I admit, is hard. Some of us dramatize our situations and picture ourselves as martyrs

and heroes all unknown; or compare ourselves with famous people who have suffered much deep misunderstanding and come through unhurt. The greatest calamity is that of falling in our own self-esteem. We hate to go into stores to shop where we feel we are not allowed to give ourselves our right rating. If we have been trained to feel that self-control is admirable, we hate to lose our tempers. We hate to be ridiculous in our own eyes. That is why the borrower so seldom continues to be friends with those from whom he borrows; it is his respect, not for them, but for himself which is lessened.

The child who is too self-assertive, who has what the psychiatrists call a superiority complex, must be taught not to value himself less but to value other people more, to turn his interest from himself to others. Or he may be challenged by more opportunities to demonstrate his superiority, for though he is superior to mates of his own age and class, he will soon feel his inferiority to those who are bigger and better than he if he is given a chance to compete with them actually or in his imagination. Too often, however, a child or an adult whom we think over-assertive really

has an inferiority complex and is hiding his distrust of himself by bluster, noise, boasting, self-display, and all the other ear-marks of self-assertion. To remove his mask quickly or unsympathetically is dangerous. He must be taught gradually to lay it aside, on occasions and in an appreciative group, until he learns that he does not need it at all. He may need help and encouragement for some time, but ultimately he will become as independent and satisfied as any properly adjusted assertive child.

We must also teach the child control and the satisfactions of control. He need not be very old to realize that his fate really depends largely on his own activities—to appreciate the beauty of the lines, “I am the master of my fate, I am the captain of my soul,” or the meaning of the words, “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.” What takes place in the mind of a small boy accustomed to striking out as the impulse seizes him, when one day he starts to hit a small brother, stops just before he touches him, shrugs his shoulders, put his hands in his pockets, smiles, and goes away whistling?



No one has told him to stop; no one apparently, including the small brother, has seen either the flying out of the hand or the after-play. He has been actor and audience as well. His satisfactions may be complicated but satisfactions they surely are. If we can teach children not only why and how to control but how to enjoy control, we have accomplished a great deal.

In industry we evaluate satisfactions largely by watching the worker at work and observing what tasks give him pleasure. We may supplement our studies of the child and ourselves in the home by similar observations. Some workers take pleasure in quantity output, they love to see things pile up before their own eyes and those of the workers around them. If we attempt to be efficient by taking away the output piece by piece as they finish with it, we remove much of their pleasure in the job. What we call clutter, what we fear cuts down speed, is really a stimulus to them. Another type of worker cares little or nothing for quantity, may even scorn it; he likes quality work and rejoices in the finish of his output. Of such a type was the three-year-old girl learning to dust who refused to go on to the



next chair because she preferred to see how she could make the wooden legs of the first chair shine. So early does the quality urge assert itself. Other workers value quality or quantity or both, not for the direct satisfactions they give but for the amount of money or appreciation they bring. Some children are like this, too. If ultimately they can acquire the gun or boat or dress, they are willing to work at uninteresting or unpleasant tasks. They vary like adults in the amount of time they let elapse between doing the work and attaining the reward.

Another group, and I think it is increasing to-day, takes the greatest pleasure in the amount of power they can exercise. They enjoy controlling people or situations. In industry we find both men and women who enjoy controlling the machines, which explains why work which is done over and over and appears monotonous to the onlooker may be satisfying to the worker. This joy in power is not confined to the industrial field. It accounts, partly at least, for our pleasure in driving automobiles or running speed boats or even handling washing and ironing machines,

vacuum cleaners and other pieces of household equipment.

To be able to exercise power over people, equipment or situations, requires that one should also be able to assume responsibilities. Responsibilities immediately imply control. The father or mother may easily evade granting responsibilities to the younger members of the home by saying that power is a dangerous possession and not to be given to any one who has not proved himself capable of handling it. But how can a child show himself capable until he has had the opportunity to try? We have already seen that it is well to turn over to our children at the earliest possible opportunity the responsibility for their own conduct, but this does not mean that we need be uninterested bystanders. First, we can help, then sympathize, finally praise and rejoice; but we must be always a part of their lives in some way just because we belong. Teaching the child to live is after all much like teaching him to sail a boat or drive a horse or any other accomplishment: first, our hand alone while he watches, then his hand on ours, then our hand on his, then his hand while we watch, finally—oh, rare moment!—his hand

and eye alone. It seems to me we should apportion the powers of a home among its members as we do its other possessions. That is, we should determine the demands for responsibility and the satisfactions, and divide them fairly so that all may share in them. I return to the teacher-pupil attitude. We say knowledge is power. We cannot dodge the responsibility of giving knowledge to our children. Why then should we dodge the responsibility of giving power?

Several careful thinkers in different fields are studying the effect of power upon the many who enjoy it in these days. What is it doing to women? To children? To the home in which men, women and children live together? That is for the future to show. Meantime we must recognize that its exercise brings a satisfaction which it is unfair to deny to any one, even the little child.

The amount of pleasure and pride we derive from our work or play is the test of our satisfaction in them. If we enjoy what we do while we do it and look back to it afterwards with pleasure, we may be sure that we have found real values in living and are making real progress as we grow.

## CHAPTER XII

### GROUP COUNCILS

#### Who Decides?

WE discussed at some length the preliminary planning of the family project. We are now to consider its development in relation to the group or family council. As the planning has gone on continuously before the children came, they are born into the council just as they are born into the family. That is to say, each child is born with the right to plan, and finds his place waiting for him at the council table as soon as he is able to exercise this right. Since they, quite as much as the parents or other older members of the family, thus come to feel that the family life is theirs, the children should feel that the responsibility for its happiness also is theirs. What could give them a greater incentive toward assuming this responsibility than the right to a voice in the family plans?

The council is exactly what its name implies—a gathering together of the group to

talk plans over and make decisions. The child should feel that council meetings are for the purpose of bringing matters of common interest before the family group. So far as having a right to express any opinion they please and to present any subject that interests them for discussion, all members of the council are on an equal footing.

Although the council may fit together the plans of the individual members of the group, its chief purpose is to plan for the whole group, seeing that individual plans form themselves in such a way as to further the group needs. There need be no great amount of rigidity about the machinery of holding these family meetings. They may be conducted most informally at any time and place agreed upon. There need not even be officers or a chairman if the family feels that this takes the spontaneity and pleasure out of getting together. The important consideration is to make the group want to get together and feel free to speak frankly on any subject that interests them.

Formality may, however, be made not only amusing and interesting but highly educative. Children take much more pleasure in it than

we sometimes suspect. Younger ones especially are very much interested in duplicating exactly the conduct of older people. The more formal way also means that various items of business are swung through with the least amount of effort and in the shortest amount of time. It is much easier and more stimulating to enjoy an occasional lapse from an established routine without loss of accomplishment, than to expect a satisfactory amount of work to be done with no routine at all.

Meetings of the council should be set at as definite a time and place as those of any other effectively functioning organization. Every member of the group is apt to be there then, or knowing that a meeting is scheduled, has ample opportunity to attend if he wishes. If no time and place are set and a meeting is called hurriedly, some members may be prevented from going by other duties or engagements, while those who do attend may make decisions which have not the support of the entire group. One is far more likely to support a decision if one has attended the meeting and discussed the problem, even though one may have argued against it. Sunday afternoon, directly after dinner, is as good a time

as any for such meetings, for then all voting members of the group are apt to be awake and comparatively free from engagements. There is time for adequate discussion, yet enough eagerness for late afternoon and evening engagements, to prevent undue dallying over plans and problems.

The family may gather about the large table with the chairman at the head. This dignitary may not necessarily be the father or mother, though while the children are small it usually is. The father makes an admirable chairman if he is well informed on the technique of conducting meetings, for the children learn not only by what happens but by what he says and does. The mother is apt to have to leave the meeting for one thing or another, and many interruptions make continuity of thought difficult. As the children grow older, there is nothing to prevent having a secretary and following the usual order of business, but while they are little, the father may keep in his notebook a list of matters to be considered first which every one may supplement as the meeting goes on. There can always be roll call, for even the youngest can participate in



this, and if any one is absent, another small voice can explain why.

One has to consider very carefully the interest and attention of the younger members of the group. If there is any "old business" to consider, the matters the little ones are interested in should come first. The same procedure holds good when "new business" is taken up; the youngest speaks first, and so on up the line. Here again great formality is not necessary, but children seem to enjoy standing, addressing the chair and saying what they have to say in a businesslike way. The older children, quite naturally, want to help and encourage the younger who, however, become independent surprisingly soon, know exactly what they want to say, organize the material and present it in the accepted manner. They learn quickly, too, that what they say carries greater weight if they give reasons for their opinions. Tact is needed to see that they are not frightened if their reasons suddenly desert them, but usually more help is volunteered in such cases than is needed.

All unknowingly, through presenting his ideas and wishes at family meetings, the child acquires the power to ask for at-

tention, to think and speak without embarrassment while standing. He learns to arrange his points logically and to present them clearly and forcefully. He can soon argue, and, if necessary, persuade. Though it is often difficult to keep the other children from correcting him, he should not be corrected during the meeting. While the father is conducting the meeting, the mother can perform equal service by making notes on technique of presentation so that at some other time, between meetings, she can take up with each member of the group reasons why his words or actions or those of the others were or were not effective. Away from the excitement of the meeting, she can run over one happening after another in detail, explaining his mistakes and helping to plan his presentation for the next meeting. She can teach him to keep his end in view, to make each point carefully, to watch the expression on the faces of the others as he goes along, to sum up at the end. If he has a good thought, a strong argument or a great wish to accomplish something, she can encourage him to let his enthusiasm carry him along even if he does not follow all the rules of presentation exactly.

No one who has not watched such meetings year after year can realize their value in developing in a child self-confidence in speech and manner. Older people also will find excellent training in these sessions, since to bring a group so varied in ages and interests as one's family to appreciate one's arguments is often more difficult than to handle a homogeneous group. We know that we should always bring our best to our children; in council meetings it is absolutely essential to do so if we hope to convince them.

Council meetings are not called for the purpose of settling the children's disputes (although there is a special technique for handling them when they arise) nor to give the parents an opportunity to instruct and advise the children. It is a great temptation to parents, when the children are all together and in a listening mood, to seize the opportunity of pouring into them all the wisdom they can; but strong as the impulse is, it must be downed. Just as the children learn to settle their own disputes, the parents must learn to take only their share in the meeting and, unless especially invited, no more.

Just what are the responsibilities to the

council of each member of the group? First, to think in terms of the group's needs and what he can contribute to them. If the family aims have been carefully formulated and explained so that the child can understand their purpose, he will the more readily play his part in achieving them. Upholding the family name, for example, is an objective that children take pride in, and the remark of a young son, "Dad, I have thought of something that will be good for the family name," may start a train of suggestions and enterprises in the minds of the other members.

Or some such project as buying a rug for the family use may unite the whole group in the common cause of purchasing the one rug that will meet all their requirements. Before the council meets to make the final selection, each member may have looked through magazines and papers for advertisements or pictures, or have visited shops and the homes of friends with an eye to recommending suitable rugs. The more practical may have looked up prices and gathered addresses where their choices may be secured. Others may have information about the care of rugs and arguments for and against domestic or foreign,

large or small, expensive or inexpensive articles. They may have estimated the probable life of different grades of rugs in connection with the wear and tear theirs would receive at home—the number of hours it would be in use, the number of people who would use it, the time and money it would cost in upkeep—the likelihood of its going out of style, whether it would be appropriate to the other furnishings in the room, its effect on the people who see it daily or as guests. Or others may have considered whether the same money could not be invested in some other article they think the household needs or would enjoy more. There are any number of angles of information from which a family may approach such a purchase, but no matter what line their interest takes, one result is sure: they will all have learned more in a family council about budgeting, buying and using that rug than they would in any course of theoretical lectures on values.

A washing machine, a mangle, a fireless cooker, gas or electric stove, vacuum cleaner, refrigerator, or any piece of household equipment is an excellent subject to present at family council meetings, provided there is

really some intention of adding it to the home outfit. If interest in the purchase is not spontaneous, suggestions or direction will stimulate investigation along various lines. The first time the possibility is mentioned, each member will express his opinion and offer any information he has, then each will volunteer for or be helped to choose the type of information he will be responsible for collecting and bringing to the next meeting. Father may interview the engineers, mother the homemakers, the children may look up stores carrying the equipment or information in the advertisements. Each should have a job that he is capable of doing, help if necessary in following it up, and always an opportunity to present the material he has collected at the next meeting, for nothing is more blighting than to spend time and effort getting material together, only to find that it is not called for in the end.

There should be no rough and ready handing round of inappropriate assignments. If the small person has been started off on the wrong type of information for him to collect, mistakes may be partially corrected by helping him to present his material satisfactorily.



But to do this is to destroy the real value of the council, the possibility of making each member of the group feel gradually that he is indispensable, that he has a viewpoint no one else has, that there are certain contributions he can make to the group that no one else can.

In industry we find that the younger members of an executive force can well be made responsible for keeping up with the new developments in psychology, industrial education, studies of motion and fatigue elimination and all those subjects which have made distinct progress since the older members went to school. They can be expected to read the new books and magazines, to become junior members of the technical societies, attend their meetings and bring back findings of special value to their group.

Similar distinctions hold true among members of the home group. Here the older ones must be depended on for the experience, judgment and deliberation that will help in final decisions. They have certain contacts and certain ways of obtaining "competent counsel" no one else in the group has. Each of them may possess training that fits him to give some special as-



sistance to the group. He will find it more heartily accepted if he offers it as the knowledge and opinion of a circle he represents or to which he can appeal, rather than as his own. It is much more effective to say, "The doctors think," "The new psychology says," "The laws of economics demand," than "I think" or "I know." Even little children soon recognize this. When they come to quote their own authorities they will quote not schools of opinion but people they know and look up to. The child will in time learn for himself to test the opinions even of those he trusts and admires most, against laws and principles and the teachings of various schools of thought. It is enough at the beginning if he tries to back his own opinion by the best authority available. The important factor is that he should feel his responsibility to the group, not only as a member but as the one member who can cover the particular field marked out as his.

Parents need much flexibility of mind to initiate and carry through family group councils like these. To begin with, they have no assurance that the group will find their plans for a family project attractive or desirable. At certain ages almost any set project will

seem distasteful, and there is a distinct urge not to be bound by any routine or plan at all. In these cases the parents may be wise quietly to withdraw the project objected to from group participation and carry it on as one of their own.

A well-developed sense of humor is very helpful. You may start a family paper to be sent like a round-robin to relatives scattered over the country. You may carefully keep off the board of editors in order to give the youngsters a chance to manage the project along the lines they find most attractive. You may try to participate whole-heartedly by submitting long well-thought-out articles, only to have them returned with your first rejection slips and the illuminating comment, "I don't think this is interesting." This experience and the growing consciousness that you are superfluous in a well integrated newspaper staff may lead to the establishment of a rival family paper with only two contributors, who try desperately to be "interesting" and at the same time to put over ideas they believe should be stressed. If it does, you may live to learn that while one family newspaper is interesting,

rival family newspapers are a real stimulus to activity and competition.

Parents must be content to have their plans revised and their aims reformulated. We really desire not so much that our own plans and aims shall go through as that there shall be plans and aims. If the children can make them, all the better. They will learn gradually the advantage of pooling resources, of making the plans include everything that every one can contribute. Parents, and all older people in their relation with the younger generation, must learn to be not only ready but glad to stand aside and let the younger ones take over the responsibilities. For, paradoxically, the more gracefully they give up rights and privileges, the more quickly and insistently they will be asked to receive them back again. And after all life brings no greater satisfaction than to see one's children happily successful.

The family council itself provides an invaluable means of making this transference of responsibilities, for it is possible to be more or less abstract and impersonal at the meetings. So many responsibilities and jobs are delegated to the group to be studied and assigned to the

one who can handle them most profitably, that there is neither the pain of giving up and perhaps losing prestige nor the pleasure of taking over and gaining it. To gain at the expense of another is always a doubtful pleasure anyway. If the group has been brought up to believe that work should be functionalized and to know how to functionalize it, and to act on the principle of relieving every member of tasks which some one less highly trained can do, thus giving him more time for the work he does best, there can be no hurt feelings. Here again, we can use job and personality analysis.

The authority then lies in the group and the decisions are made by the group. Some weighing or careful assigning of relative importance is necessary, not by age but by experience and knowledge. This is usually conceded to be absolutely fair because opportunities for acquiring experience and knowledge are open to all. As each member of the group takes up his responsibilities and more or less becomes an authority in his own field, his vote on questions pertaining to that field becomes more important. As he realizes this, he agrees to the necessity of the weighing. How this weighing shall be done may be decided by the

group also, but it is usually delegated quite willingly to the elders.

In practice, older members of the family are not dropped from group councils as the younger ones take over responsibilities. On the contrary, grandparents and others of the oldest available generation become a part of the project and remain in it, and anything that keeps them active and confident that they can render service no one else can give, is worth while. Only those who have lost a grandmother from their family project and tried to supply the contribution she made, can know what a readjustment this means. Indeed, one of the most attractive features of the council is the assurance it gives its members of *belonging*. To the satisfaction of the older members who helped establish the project is gradually added the appreciation of the youngest, as they grow older, that they too have a permanent place in it. We all have a craving for permanence and for being wanted. Even the tiny ones feel this. If, as they come into the family and its councils, they find not only a welcome but an assurance of membership no matter how far they may go, whatever they may do, however old or highly specialized

they may become, they develop a sense of stability that cannot be easily shaken. And in the council meetings as nowhere else, the personality and influence of the members remain even though they have themselves gone on to another world and other work.

We have spoken before of the necessity of not pushing responsibility on to the young more rapidly than they can readily accept it, and of the advisability of letting them feel it is theirs when they want it and are ready to take it. Parents who have interests of their own to which they want to give time, feel no deprivation in passing over responsibilities as fast as the children can take them. But they should be careful not to make the children feel that all their time and effort is always at the disposal of the group, though the children must know that we parents care for their interests, that no interests of our own are ever as important as our interests in and for them. They must know that they can come at any time for any help we can give. No parent is ever free, and he should never really want to be. Perhaps no child is ever really free, either, no matter how much we want him to feel that



he is. The question, What is freedom? is one which few have answered.

The time comes when the period of training in family council has passed, when the younger members have made the transfer into the other group activities. They will be away from home and unable to attend meetings. They will have many engagements and not be able to keep the meeting time free. Increasingly they will be making decisions which they feel are for themselves alone and not of group concern. The hold of the family council in all its essentials, however, is not weakened. They will be apt to make their plans fit into or develop the group plan, to keep the group in touch with their activities, to ask for and to send advice when needed. The family newspaper, the daily letters, the reunions, become the vehicles by which the family council is held intact. Its principle remains, but its mechanism is elastic enough to meet the changing needs and, though in less tangible ways, the council still directs the life of the group it has fostered.



## CHAPTER XIII

### RECORDS AND PROGRAMS

#### What Do the Charts Say?

DURING our early planning for the family group, we learned the value of records of all kinds, and this should be incentive enough for us to continue any records begun by the generation before us. We also discovered that written records were much more accessible, accurate and helpful than those of memory or hearsay. Knowing this, we should resolve that valuable experiences in our own family groups shall be put down in black and white for the benefit of ourselves and those who come after us.

Industry has learned the value of written records and worked out systems of record-keeping which are also applicable to the home. A few industries still yield to the temptation of depending on the best memories in the organization, but sooner or later this practice leads to grief and the few become fewer as, through costly experience, the advantages of reducing the technique and results of every process to permanent record are demonstrated.

No matter how old and valuable a member of the concern a man may be, nor how good his memory, the day must come when memory proves fallible or he goes elsewhere, be it to another organization or to Heaven! On that day written records are instituted, which is good—but they cannot be dated back to include the records of the years the gifted one kept in his memory; the inevitable gaps thus left can never be adequately filled and will only serve to demonstrate again that the sole reliable way to keep records is to put them down in black and white from the beginning.

In the home group it is even more important that written records be kept. The very fact that they are to be kept will insure more careful planning, a more efficient schedule, and the use of right methods. Who shall keep the records, specialists or supervisors of certain processes of technique, or the person who is doing the work? This question has been argued again and again in industry. The person involved seems the more logical record keeper. He will take more interest both in his work and in the records, and in addition will receive admirable training in keeping records. Certainly this is true in the home as far as the

children are concerned. They need all the training they can get in writing, figuring and checking, which, if set them as lessons, are often painfully and reluctantly acquired, but if sugar-coated in the record-keeping of their own progress, will be undertaken with zest.

Older members of the family should know from their own experience how valuable records are in making programs of any kind and should explain to the group just why and how the few simple records of their ancestors have been expanded into the many that the family group is keeping. Younger members should learn that some records, such as those of the daily bath and others concerned with hygienic habits of living, have only a temporary use and need only be kept until a habit is well established. Some records must be kept permanently in order to refer back to them if necessary in the case of checks, prices or contracts, or in budget making or estimating costs. Weight charts and height charts or any that help to make better plans should always be on file also. Only as they are included in the actual planning and benefits of the charts can the children possibly realize how valuable they are.

We know that what has once been done can

be done again. If the time required and the methods once used are available we can plan much more readily and wisely for accomplishing the same work again. The better the charts and the more carefully they are filled out, the more definite and detailed a program can be made from them and with greater likelihood that it can be carried through to success. Past records forewarn us also of the kinds of interruptions that may occur and the amount of time they are likely to take. Nothing is more interesting than an interruption chart made out by as many people as care to coöperate and over as long a time as they are willing to include. This chart should tell not only how long the interruption was but who caused it and what was done during the delay. The first reaction in reviewing the results will be astonishment and dismay at the number of interruptions and at the time they consumed. The second will probably be a realization that many interruptions are really more important than the activity they interrupted and made up that part of the day's experience which one would least willingly lose.

The idea of applying business forms to the routine of family life may appear startling at

first. But even planning to introduce them will have a double value for the home, for it will increase the children's interest for the household routine and awaken their interest in new fields. To make the records as efficient as possible, the forms selected must be inexpensive and so organized that everything except the data to be filled in can be typed, mimeographed or printed. In working out the drafts, the children will learn economy of piece, space and wording, and also something of texture, size and color of paper. When several forms are to be used, each will be more easily separated and located if it is identified by its own color. The selection of appropriate colors makes an interesting venture for the children into color psychology. A "Grammar of Color," if one can borrow or buy one, will open the way into an investigation of tints and shades which may lead into almost any field. Choosing the size of the forms to fit the drawers or baskets to be used as containers, and selecting legible, attractive type and wording to conform as nearly as practicable with those used in offices, will carry the children on in eager study of the various kinds of printing presses and their products. Even the ad-

vertising pamphlets commonly routed from post boxes to wastebaskets acquire the dignity of texts as the children try to identify the type and discuss the make-up. Even the study of the proper wording for the forms may develop sidelights of interest and value. One group, while going over forms to see if the simplest and best words had been used, developed a fine technique in the use of the dictionary and an incentive to polish up their own grammar. It is amusing and profitable to see how little can be demanded in actually filling out the record and how nearly fool-proof it can be made. Much is to be gained also in learning early to word questions so that they can be answered by yes or no.

An office in connection with the home or one accessible to it offers a most practicable setting for acquainting the group with blank forms, the design and use of which has become almost a specialty in industry. Any one who has had even a slight experience in this field may find it useful later. As soon as the available material has been reviewed and the underlying rules are understood, the group may try to do some original work in design. This offers an excellent opportunity for competi-



tive work. All sorts of embryo talent develops in the process—free hand and mechanical drawing, printing, understanding of the psychology of appeal and methods of catching and maintaining interest.

If the family group is interested in them, the actual forms used in industry will answer its purposes well. We use the "standing order" form, which tells *what* is to be done, *who* is to do it, *where*, *when*, *how*. It also tells who is to inspect the work when done, and provides for over-inspection, or reinspecting exceptionally good or poor work, which gives the parents a chance to keep track automatically of how things get on. The work records are made on the output charts which show that the standing orders have been followed. These output charts, recording the work accomplished by each member of the household, are the easiest to make and to keep and simplest for the child to understand.

If the children are paid for the work they do, rather than by allowances or miscellaneous contributions, pay charts may be kept along with the output charts. To keep them adequately will require preliminary job analysis sufficient to determine how much each



job is worth. Where possible, it is a great help for the child to be able to calculate and record the pay due him simply and quickly as he goes along with the work. This is easily done if he is being paid on the day's work basis or simply for his time, though in the home the plan has the same disadvantages it has anywhere. That is to say, there is no way of assuring equal pay for equal work. We shall discuss pay at some length in the next chapter.

Order-of-work charts are helpful because by their use one can visualize what has to be done and in what sequence. These may be simply lists of jobs that the child is to do in the order in which they are to be done. He can hang his list near his output chart and enter his results as he finishes up one item after another. Or he may have three sets of hooks, as in some industries, with the job he is doing on the top hook, the jobs he is to do which are ready on the second set of hooks, and the jobs he is to do that are not yet ready on the lowest set of hooks. He may, for example, have on his top hook, "set the table," on the next, "tidy the linen closet," "put new paper on the pantry shelves," "wash the porch globe," and on the lowest, "sort and put away

the clean laundry," "distribute the mail," "mail outgoing letters," etc. As he completes a job, he removes the slip from the top set of hooks and either makes the entry on his chart then or makes all the entries at the end of the day. He may destroy the slip or keep it for record as seems best. The next job to be done moves up from the second set of hooks to the top set and any jobs which are ready move from the lowest to the second set. Sometimes three boxes are used one over the other, instead of hooks, as when directions are needed or it is convenient to have materials or tools along with the work-slip. If samples are to be matched, for example, the samples, the name of the store, alternatives if the first choice cannot be found, any further directions, also the money to pay for the materials, may be put in the box.

Where and how are the forms to be kept? They should, if possible, be posted in a place convenient for filling them out and for catching the eye of those whose duty it is to record the data: the weight chart over the scales in the bathroom, the bath chart on some accessible wall-space, the telephone chart over the telephone. They should be placed at a height

comfortable for those who use them and have a pencil attached by a string that is neither so short as to make the checking difficult nor so long that it gets in the way.

Shy people hate to have their records in conspicuous places. Others are only happy when their work can be easily seen. Competitive records offer one problem when the competition involves matching oneself against some one else, and quite another when it involves rivalry with one's own record. This we must discuss later when we come to incentives. There is always a chance to turn records into graphs and even little ones are alert to see whether their work curves go up or down. Graphs are more impersonal than the original records, yet if properly made they are much more easily read. Graphical charts for recording reasons for what appears may also be made from the records. These should be written directly on the chart in enough detail to be perfectly clear, and great stress should be laid, as always, on the importance of knowing the *why*.

If only a check mark is necessary, it should be of the standard type—a straight line. On charts so marked it is easy to see breaks in the

check line which mean that either some person has not checked or some item has not been checked. Sometimes a different colored check is used for each member of the family. This is excellent except that it means more complicated equipment. Sometimes with little folks stars or other symbols are pasted on the chart. Anything is allowable which holds attention and interest and does not cause too much work. If times or weights or any record involving numbers must be entered, the younger ones must be shown exactly how to do it, or some older person should be made responsible for keeping their record for them. It is heart-breaking to a child to find, when the chart is being inspected, that his records are inaccurate and his chance for possible rewards lost.

Younger children take amazing interest in filling out their own records. Even very tiny ones enjoy watching theirs being made out. Soon they want to make them out themselves, with some one holding their hands; gradually they can take over complete responsibility for their own marks, and sooner or later they will be eager to keep records for the older ones. In this way, all sorts of household tasks, checking of telephone calls or itemized bills,

even making out inventories and income tax reports, may gradually be handed over to the younger group. Every "out" toll call is recorded on a slip, a pad and pencil being attached to each telephone. A child old enough to make a toll call is old enough to ask and record the cost, and even the eight-year-old can check up the monthly bill from these slips. Similar slips make it easy to check bills for household provisions. A fifteen-year-old will find the making out of income tax reports not only possible but interesting. She will not be inclined to worry over causes or results, but will take the job as a puzzle and a game, enjoying it, and her pride and your relief at her assuming the job will be equally satisfying.

Keeping records is not enough. If we are to get the fullest benefits from them, they must be inspected regularly and some direct use be made of their findings immediately as well as ultimately. The records may be entered in a long-time family record book, and become part of the family comparisons data; the children's weekly or monthly allowances or wages may be calculated from their accuracy in filling out the records and the information there given; a child may be praised or

blamed, or receive some more tangible reward or punishment for the showing he has made; whatever is done, must be done quickly and efficiently, if the child is to realize the importance of his records and of record-keeping as a whole. If he can also learn to take pleasure in the results of record-keeping, a great deal will have been gained.

Industry keeps a white-list file of people whose behavior warrants their being given first chance at desirable work. Some such practice as this is useful in the home. Industry also zones all its charts or marks them in such a way that any distinctly good or bad record is automatically brought to the attention of some one in authority. This, too, can be done at home. The output chart may be zoned—that is to say, all records that fall within the usual will require no inspection, whereas if the curve of the marks goes up or down to any unusual extent the parents' attention will be called to the fact by the zones indicated, they will find out the reasons and may then teach the child to avoid repeating a mistake or approve something he has done especially well and urge him to make doing it that way a habit. Such a system not only



automatically brings recognition to good habits or actions, but relieves the busy older people from checking any but necessary records.

So much for a few of the individual records of which we may make use. Along with these may come certain group records like that of "idle man and idle machine" time. That is, any one in the group interested may make a study over a day, a week, a month, or as long as he likes, of the amount of time certain members of the household have free or of the amount of time during which certain rooms or articles of household equipment are not in use. If one wants to set up the study in the opposite way, the record may be made of the time the members are busy, or the room or equipment in use. Such a record is sure to be of enormous interest and may often bring surprising information. In the case of the person, we should record not only that he is busy but the sort of work he is doing. In the case of the room, we should record not only when it is being used but how it is being used and by whom. If a system of suggestions is kept, as it should be, along with the records, there is a chance both of noting all good ideas for improvements and of getting some line on the



amount of initiative each member of the group is displaying.

We came upon this problem of "idle man and idle machine" in our discussion of planning and may now consider the records as a means of acquainting the children with it. Through making such records for themselves they will learn to appreciate why the home is furnished and arranged as it is. They may approve of our ways or they may not. Their wholehearted coöperation in existing conditions or their constructive suggestions for changes or improvements are both valuable. "For the first time I understand why we have things the way they are," said a youngster who had made such a study of the way she used her time. It helps us to understand other people's methods as well as our own. The conventionally-minded are given a chance to remain conventional or to recognize the price they pay for conventions and what they give up by insistence upon them. The unconventional learn reasons for divergence from the usual practice and arguments to help them put their ideas through.

Another group chart that is of great help but requires time to make out is the "three

position" plan. As industry thinks of every employee, so each member of the family is here thought of as holding simultaneously three positions: one of actually doing a job, the second of teaching a job, the third of learning to do the next job. This not only implies a careful job analysis of every task in the home, but a careful rating of each of the jobs so that they may be arranged in a promotional sequence. It means studying all the abilities and aptitudes of the home group, too, in order to know what promotions are feasible and desirable. This is difficult if all sorts of age and sex limits on jobs and all sorts of individual likes and dislikes have to be taken into consideration; but the problem is simplified if the family has the attitude that all work is desirable and interesting and that age and sex indicate opportunities and aptitudes for more jobs rather than fewer.

The larger the family group and the shorter the intervals in age and experience between its members, the easier it is to carry through a promotional scheme. At times parents and older members may have performed simpler tasks than they are fitted for in order to help the work through temporarily, or one

or another of the group may have to continue a job longer than he cares to or than is actually necessary, while he waits for a younger child to catch up. Sometimes the clan or the neighborhood must be called in to furnish an adequate group. If the leaves are to be raked off a large garden, for example, it is most fun to invite all the youngsters in the neighborhood to a tidying-up party. Teams may be organized, stunts set and the work carried through as a game. Then the home group can pay back by helping clean up the neighbors' yards, when they need it, quite in the pioneer way. The various jobs involved—raking, piling, carting off, burning—may be rated and put in a promotional sequence, not only for family but for neighborhood use.

Now and then some one likes a job so well that he does not want to give it up, even though some one else is ready to do it—some girl wants to keep on polishing the silver because she loves to handle it or see it shine, or some boy wants to “vacuum-clean” though he is entitled to an outdoor job. In that case he must do what is done in industry, be willing to teach the job to the person next in line, then let him go on and up through the promotional

scale. If rigidly interpreted, this may be an arduous plan to carry out. If made flexible, it does hold the interest and turns out a group adequately prepared to meet a surprising range of home situations. When every one is trained, a functionalized plan of work according to abilities and likes, or a rotation of jobs, or any other system that seems advisable, may be substituted.

The adoption of one other industrial record in the home may be recommended, and that is the fortune-sheet. In some industries every new member of the organization has assigned to him a godfather or big brother, some older member of the organization who acts as his special advisor. This can be done in the family, too, and many of us look back with much pleasure to taking care of some younger sister or brother who was our special responsibility. The older and the younger together make out the fortune-sheet, on which they try to plan just what the younger may expect to do in a certain amount of time—that is, draw up his line of progress. They may note what work he is to do, what books he is to read, what contacts he is to make, anything at all that will be helpful. Along with this goes always some

prediction as to his ability or the position he can expect to achieve at the end of a given time. When that time comes, the sheet is taken out again, and the two compare what has actually taken place with the fortune they had predicted. They not only look over what happened but try to determine why it happened. Then they make out the fortune-sheet for the next year or whatever the time decided upon may be. Something less formal than this is done in many families, but the formality may be of real help.

Keeping a fortune-sheet of this type for the family naturally should be part of the work of the family council. If feasible, the council may review the individual fortune-sheets or it may, without referring to these at all, take the results as they are reported, formally or informally, and use them in making its own plans for the future. Records of the council when kept in written form furnish the best possible basis for the family program. Charts may seem cold, unimaginative and unromantic mechanisms from which to tell a family fortune or predict a family future, but they are safe and sure and those who have used them find them interesting and inspiring as well.

## CHAPTER XIV

### INCENTIVES

#### What Keeps Us Going?

INCENTIVES are always warmly discussed whenever the subject of family management comes up. From some people one would gather that because of the close and intimate relations of family life and the atmosphere of feeling and sentiment surrounding it, it is possible to keep the family going without any incentives at all. But one cannot keep an individual alive without them, much less a group. It is true that a group may exist without recognized incentives, but that makes the proper development of its life more difficult because we do not know exactly what we have to deal with. The instincts, or urges, or wants of which we have already spoken, are all incentives to action and function whether we pay any special attention to them or not. Our purpose here is to discover how we can use every possible motivating force for family development.

Those who sentimentalize over the family feel that to consider incentives coolly and in detail—as, for example, in acting on our knowledge that the causes which stimulate the desire for activity must be understood if we are to achieve and maintain good practice—makes the family too much like an industrial institution. No family life worth considering was ever spoiled by study and many a one has been wrecked for the lack of it. Those who have agreed to the methods already discussed of analysis of home problems and all problems into which the home activities extend, will have no difficulty here. But we must be open-minded and unhampered by the more or less hit-or-miss findings of the past.

One of the first questions that arises is the matter of paying for work. Is this a legitimate practice in the home field? Will it not destroy love for the job in the person who does it, or worse still, love for the home or the member of it for whom the work is done? I think there is confusion here between wages or money given for work agreed upon, and money given as a reward or token of appreciation for work volunteered. To give money to a child who has spontaneously offered some



service to relieve some one else is a very dangerous procedure. I have heard a child so treated burst into tears and say, "I don't want the money. I didn't do that for pay, but for a surprise and to please you," or "You just can't pay me for that." The child in such circumstances feels that he is being offered pay in return for a gift. He knows that the love and self-sacrifice and effort he has given cannot be paid for in money, and either resents the fact that you feel they can or fears you may think he did the job for the money he might get instead of as an expression of affection.

When parent and child agree upon definite pay for specific work, there is no such emotional complication. Rather, the minds of the parties have met (in the technical sense of the term) in an implicit contract, and that always means a calm, unemotional atmosphere. If the planning has been done in a family council and the value of different jobs settled before they were assigned or undertaken, there is little likelihood of encountering difficulties. In this case, the child simply takes over various jobs, expects to do them in the time and by the method assigned, and as a matter of course expects his pay when finished. Think of the

admirable experience it is to him to learn the amount of effort required to earn money, an experience he could not have if all possibility of getting pay were taken out of home activities. The sooner we give him a chance to earn money and to spend it, the sooner he realizes that he is of some economic importance. The life insurance companies have made a valuable contribution in calculating the potential earning capacity of children, proving them an asset to the family even when they are very young. How much better to let them prove for themselves that they are actual assets! Not by some sort of child labor which assigns them work they ought not to do, but by carefully selected jobs which are part of the home activities and which develop the children themselves in the doing.

The question then comes up, how should the pay be determined? The same difficulties must be solved here as in industry. Payment for the amount of time spent on a job rather than for the amount of work accomplished, is liable to tempt either worker or child to give the impression that he is doing a great deal when in reality he is doing very little. The piece-rate method of paying for the amount

done and not for the time taken, on the other hand, develops the temptation to speed up more than is desirable in order to get through. With this method, however, we can determine just what work pace is most desirable and when and how long the rest periods should be; but we must watch the quality of the work to be sure that it is up to standard, and, what is more important, guard against the fatigue of the child.

Or we may use the task-plus-a-bonus plan, paying a specified amount if the work is done on time and is of the right quality, and adding a bonus if it is done in less time. If the parent has time, it is an excellent plan for maintaining the child's interest and skill in his work, to watch him at it. The output charts we have described are a great help here. They are most effective when, as with most systems of pay, the work of each child is recorded separately so that we can see what he has accomplished and what he should be paid for it.

For a long time progressive industry felt that only individual bonuses were profitable, each worker having his own work place and his own work. Now it is beginning to find

advantages in group work and is working out a successful group bonus. When any one in the group finishes his part of the job, he helps another member who is behind. By this co-operation the whole group profits, for as soon as they have finished the work, the bonus is earned and can be divided. Another excellent feature of this plan is that every member of the group soon learns to do the work of every other member, and is able when another member is delayed or slows down to take over any part of his work. In the home, where the aim is not only to get the work done but to teach every member of the family group how to do it, this system has special advantages.

Should every possible task which every member of the family does in connection with the home be paid for? Not necessarily. The child will not expect pay for taking his own bath, or for keeping his own clothes, room or possessions in order, unless some one else is expected to do these things for him and by doing them himself he frees that person for other work. Though children may debate this question, adults naturally feel it absurd to pay any one, even the smallest child, to care for his own person and room.

Of course it is not expected that a child will earn all that is spent on him. He may be given an allowance to cover definite things. He can understand that he is being made responsible for spending or saving part of the family income and learning to be a trained consumer, and that in assuming certain responsibility he is relieving some one else and getting ready for the heavier responsibilities he will have when he is older.

Rewards should be looked upon as prizes rather than payment, whether offered to one individual or to the winner of a competition. Like payment they should be given in return for a definite contribution or accomplishment. If they are to give satisfaction, however, their amount or nature must be specified. It is not fair to say to a child, "If you mow the lawn, I will give you a reward." He will waste time wondering what the reward will be and when it is given, he may be disappointed if it is less than he expected, or if it is more, may get the idea that large rewards are easily earned, thus laying up for himself future disillusionment. In either case, he is apt to develop mistrust of the judgment of the rewarder. But if he knows and agrees to the reward beforehand,

he will settle down to steady work and be satisfied with the results.

To young children, rewards should be made immediately; waiting is agony to them, for they cannot look forward far enough to anticipate future pleasure. Older children are willing to wait longer if the nature of the reward makes that desirable—as a new canoe in summer or skates in winter—and may even say, “Don’t give it to me now, I’d rather enjoy thinking I have it for a while before I really have it.” But whatever the time stated, the reward must be sure. Nothing will more outrage a child’s sense of justice or arouse deeper resentment than permitting him to strive for a promised reward and then failing to give it to him. “I know I said I would pay you, but it isn’t convenient,” “I know I said I’d give it to you, but I don’t believe you’ve really done enough to warrant it”—these are things we cannot say even once and expect the child ever again to show any interest in rewards.

Finally, for most children at least, the reward must be made personal. Whether it is given as a group reward first and ultimately to an individual, or as an individual reward



to be turned over later to the group, they must have the feeling of personal participation and ownership. The classic example of urging children to earn money to go directly to saving the souls of the heathen illustrates what I mean. They may willingly contribute every cent they earn but if the money is not paid into their own hands and the thrill allowed them of turning it in themselves as their own contribution, the cause of the heathen will eventually suffer.

A child's character may be judged by his response to rewards. Does he enjoy best those which are given him directly or those offered in a competition open to a few or all? One child will say, when a reward is offered, "Am I the only one who has a chance for it?" Another, "Could Bobby win one too?" A third, "Let's all try for it!"

Competitions are excellent incentives but they must be handled very carefully. One may compete against one's own records, or against those of others one's own age, or against other people themselves. Whatever type of activity the competitions may involve, they are most successful when treated as athletic contests are treated. Handicaps must be



carefully given to show for example, that age, weight or height, may be a handicap in one type of contest but place one at scratch in another. Careful records must be kept and all the rules of sport insisted upon—a square deal for every one, no admittance of personal animosities or any type of prejudices into the contests, pride in being a good winner and an equal pride in being a good loser. Properly conducted, an athletic contest is one of the finest activities in family life, but wrongly handled, it may be a temporary or even a permanent menace. Many a divided family can trace its first breaks to poorly handled competition. If the children feel that the parents take sides, if handicaps are interpreted as defects, if the competition is allowed to develop into a real contest with perhaps anger or resentment or other unfavorable emotions attached to it, if there is the least feeling of unfairness, the unfortunate impression on the child lasts surprisingly long. We concede that the schools can conduct competitions both physical and mental with no bad results, and by this means teach the laws of sportsmanship by which we all like to think we live. Why

should we deny this possibility and this privilege to the home?

The question of punishments is another serious one. The problem is half solved, however, if we can agree upon what a punishment really is. Its aim is not to break the child's will or to impose any one else's will upon him; it is not to allow the person offended against to get even or to display his own temper; it is not to make the child pay for something he has done in money or in sorrow or in anything else. Its aim is first of all to bring the person who deserves it back to normal, to straighten out a situation which has become involved—to help the child to regain his self-control if he has lost it and then to repair as well as possible any damage he has done.

The administration of discipline of any sort is one of the most difficult jobs in the world. It is not an undertaking one chooses willingly. In fact, any one who does like to inflict punishments except with the intention of rendering a service, may be looked upon with suspicion. To the parent it is often a hated responsibility. If the whole group realizes that discipline is a function of all management, and that in the family group the

parents must handle it because it is so difficult and trying, a better attitude can be maintained. If they can learn also that life furnishes most of our discipline and that all the parents can do is to teach them how best to meet the situations they have created by wrong or thoughtless acts, they are more willing to suffer the consequences.

Loss of self-control is the most frequent and important cause for discipline. But to punish a child because he gives way to temper, or greed, or folly is not enough. The necessity and value of self-control must be made plain to him. He must learn to control himself if he is to be an acceptable and useful member of the family or society at large, and discipline is essential if that is the only way in which he can learn it. If he understands this and the punishment is agreed on, even though he will not welcome it, he will at least acknowledge his fault and have the satisfaction of knowing that he was aware when he committed the infraction of what the consequences would be. If there is any benefit to be gained through penalties imposed, such as fines, they should always go to the whole group, never to the person who imposes the punishment, for that

would be as wrong as giving fines to the judge in a court of law.

As with rewards, penalties should be agreed upon in advance and given promptly and personally. To inflict punishment for actions the child does not understand as wrong or punishable is unfair. It is equally unjust and unwise not to give them when they have been threatened, for then they lose all their value as deterrents and, what is worse, the child loses his confidence in the person supposed to impose them. The temptation to excuse the child "just this once" is great and he is apt to be so grateful if he is excused that the results seem satisfactory. But we only postpone the evil day when he must learn that life does not use the same methods, and he will then blame his parents for bringing him up in a fool's paradise. A prompt punishment is the only merciful one; postponement is undeserved agony to a sensitive child and no kindness to a less sensitive one. The child may be able to forget the impending calamity temporarily, only to be reminded of it unpleasantly; or if he is small, he may completely forget what the punishment was for and it will lose all the value of the connection between cause and

effect. It is cruel to turn what should be a personal punishment into a group punishment in order to make it more severe. If the group has been involved in the wrongdoing and must share the punishment, that cannot be avoided. But to make what should be a private adjustment of a wrongdoing into a public exhibition is unpardonable.

I am myself opposed to corporal punishment. It seems to me to degrade the person who gets it, but especially the person who gives it. Even if administered when one is controlled and cool, it is a shattering emotional experience to a sensitive parent or child. Many wise and loving parents believe in it and use it; I know one who thinks it an excellent stimulant. Many children prefer it to other punishments because it is soon over, and some seem to respond to it admirably. It seems to me wrong in theory, although I am not able to explain what sometimes seem to be excellent results of the practice. Surely if one feels it wrong, for that person it is wrong. If one feels it right, is it right for that person? I do not know!

It is vitally important that the child under-

stand the whole subject of incentives in relation to rewards and punishments. How much unhappiness can be traced directly to mis-handling here! In family life we have possibilities for almost every kind of a situation. Some of our actions deserve rewards, some punishments. If we get the right reward or the right punishment, we benefit greatly. If we learn, at the same time, *why* we get these rewards and punishments, we are prepared to control and direct our lives accordingly. So if the child understands why we give one or the other and what results he may expect from various kinds of actions, he will learn to adapt his own desires and actions to those of his group and to life situations as he finds them at home and out in the world. We are all such a tangle of emotions, impulses, urges and desires, that any training which enables us to grasp a few underlying and stabilizing principles is of incalculable value. We want our children to feel that they have grown up in an atmosphere not only of happiness but of justice, and that it was happy largely because it was just.

PART THREE: EVALUATING  
The “Clean-Up”—Measures and Tests  
of Progress and Projects





CHAPTER XV

THE LOOK AROUND

Where Are We?

WE are tempted sooner or later to stop planning and performing and see where we are. But if we worry over things that have gone wrong and waste time dreaming of what might have been, we harm ourselves and our plans, and, if we spend too much time rejoicing over successes when we might better be planning new ones, we make another mistake. The ambitious ones among us waste no time at all. "Maybe it's not so," they say if they think we worry over something unduly, "Be a good loser," if things really have gone wrong, or "Blow another bubble," if we stop too long to admire the colors of the last bubble or grieve because it is broken.

Now and then, however, if we do not spend too much time at it and if we use our findings constructively, it would seem wise to look around and above and ahead to see where we are, what motive or aim is directing us and

where we are going. An opportune moment appears—when the last child enters school, the first child enters college or is married, or some other important family event or change in the family set-up occurs—to review progress, to reconsider one's plans, and to make sure one is on the right road. Let us suppose that such a time has come and that we, who have planned our living together as a family and have so far as possible lived up to our plans, are now considering what we have really achieved.

First, what have we gained in money? For, after all, though we may not believe that money is the most important gauge of success, the amount one has of it is a measure in the eyes of the world. The group has not perhaps accumulated as much money as it could have if the same time and effort had been spent on making money as has been devoted to planning for and achieving other ends. But the careful planning to determine the family needs should have enabled us to acquire enough money to meet them adequately, and to provide for old age or care for any member who may have met physical misfortune. The planning up to this point should have taken

into consideration future needs, and especially the elimination of worry, which is not only fatiguing but very costly because it cuts down working capacity so seriously. Some appreciation of the value of money should have been developed by the training given in earning, saving and spending, but not too much, because even the little children have been taught that wealth is not in itself a satisfaction but only a medium with which to secure satisfactions. The group will have had no training in "get rich quick" methods and probably will have too deep an understanding of the value of being producers to care much about acquiring unearned money. They ought, however, to value it as a great factor in security and insofar as it indicates a return for skill and effort.

Whether we have piled up riches or not, we should by this time have established a creditable record of work accomplished. With their philosophy that work is desirable and their training in positive mental, physical and emotional health, the group should have every reason for accomplishment and pride in work, both collectively and as individuals. Every member is supposed to have had a

chance not only to undertake every home responsibility he was capable of handling, but every outside responsibility as well. Returns for his efforts should be evident now—a book or two on the shelves, a job well filled in office or factory, a creditable school record, or any other result of activity carefully planned and conscientiously carried through.

If the group itself has nothing to show except that it has lived an integrated, happy family life, it can boast of this as a creditable achievement, much more creditable than we may imagine. The influence of a family that really enjoys being together and faces the world as a happy and united group is far-reaching. Bankers give partial credit at least these days, according to the way they rate a man or woman's family life, so that an integrated family may be a real business asset. It is certainly a social asset. Nothing will drive friends away like disharmony in a family, nothing attracts them like a harmonious family life. Neither the host nor the guest may recognize this, but it is the real cause of that atmosphere of peace and ease and welcome which makes for true hospitality. We often say to a guest, "I shall not make company of

you. Come and be one of the family." He can only enjoy this and want to return if he is really made one of a group the members of which are at ease with each other and happy in being together.

The number of friends the group has acquired is another important measure of progress. Whether acquaintances, friends or chums, these people represent definite values in our own ability to live. If we have a large number of acquaintances, we make interesting contacts and enjoy frequent opportunities to see and hear of stimulating events in the world and to bring some of their flavor back into the home. We should bring acquaintances into our home only when we know what pleasure or benefit we can gain from them and that they will in return profit by contact with us. Sometimes their introduction into the home is the test whether they shall become more than acquaintances. Friendship may mean greater mutual advantage; it also means greater responsibilities. The children should feel that though a large circle of acquaintances is desirable, it is not at all necessary to feel that these must ultimately become friends or chums. We should not restrain them from

making friends, but teach them that friendships should be of slow growth, requiring many opportunities to know one another well. With an acquaintance there is interest and cordiality, yet no great demands of give or take. Acquaintanceship is a pleasing status which may exist unchanged for years, to develop suddenly or slowly into a closer association. We should not be too slow or we may lose chances for making friends, but we should not be too rash or we may have a broken friendship with an emotional smash on both sides.

Who can adequately define what friendship is? The relationship may be as beautiful and undemanding as that of teacher-pupil. Every member of the family should have his own circle of congenial friends. Having developed, as we should have a friendly relationship between the members of the family, even the small child should have no difficulty in making friends for himself. He should realize that he can only give what is his own to give—his hospitality, not that of the rest of the group; his secrets, not the family's secrets. If he has been brought up to know the sacredness of possessions, tangible and intangible—



never to take another's clothes, never to open another's letter, never to tell another's secret or anticipate his joke, even in the family circle—he will not be apt to take what is not his for the sake of giving even to his dearest friend.

When a friend of one member can become a friend of several of the family or of the whole group, there is cause for rejoicing. But a problem arises too. Any friend should always have the welcome of the group for the sake of the member whose friend he is, if not for his own. If he is not really congenial to every one, some management may be necessary to see that he receives his quota of attention, to which, however, no one should be forced to contribute against his will. If he becomes more congenial with some other member of the family than the one who first introduced him, all concerned must be content with the new development, or the third person to enter the friendship must withdraw. If a serious situation arises it is well worth making a study of friendships, and the method of investigation we used in our study of the family group is applicable here. Fortunately no such situation is likely to arise in a family liv-

ing happily together. The friend, unless he is actively obnoxious to some one, enters easily and happily into the family activities and becomes the family friend.

Relations of friendship offer an excellent opportunity, too, for the family to do a little missionary work, perhaps quite unconsciously. If the group is happy and attractive, more and more friends will want to become a part of it and will perhaps carry back into their own families methods of getting on together which may be useful there. The family itself always benefits because there is none of us (save perhaps when in a naughty or temperamental mood) who is not a little more on his good behavior when there are guests. When an outsider is present the occasion takes on the air of a party, and in the atmosphere of new interests and stimulating contacts even every day routine seems attractive. A small family may feel this even more than a large one which through its own members meets so many outside interests that to those unaccustomed to so many contacts there seems to be a party going on every day.

Along with its friends the family should have acquired many opportunities. There is

satisfaction in opportunities whether we actually take advantage of them or not. "I wouldn't mind not going if I were only invited," a child may say. The invitations a family receives as individuals or as a group are decidedly important. To be wanted is a necessity to all of us. The surest way to receive invitations is to be desirable in oneself, and to be desirable one must make oneself worth while both as a person and as a worker. Invitations from people who do not want you for what you really are, or invitations which you accept by taking time off from work to fulfill imaginary obligations or requirements instead of sticking to your job and making a record there, are a waste of time and the people involved will prove uncongenial. So true is this that an individual or a family who is known to be absorbed in making a success in some field is almost sure to be the one most desired by worth-while groups.

There remains the question of what opportunities it is desirable to accept. The family must not be too much a closed circle. Even welcoming friends in great numbers is not enough. The members must go out into other groups, not only for their own development

but to bring back experience and observation to enrich the family life. This is a difficult lesson for a devoted couple or family to learn. If our aim in going out, however, is not to get away from the family, thus taking something from it, but to share with it the results of our opportunity to know others, we cannot go far wrong. Even when the group grows older and is separated by distance and work and new relationships, the habit holds over and becomes more fixed with every year. Absences then do not separate, but contribute opportunities not only for individual satisfaction but also for bringing new interests, and contacts and stimulus to the old home group.

In other than social contacts, too, we are more likely to make profitable use of our opportunities when all our life so far has been training us to do so. We have acquired a varied knowledge from our work, our play, our interests. The children have not only been taught, but have learned to find learning attractive. Here reading has played an important rôle. Although care has been taken to turn over to them such reading as they can do, they have been read to before they could

read themselves and afterward as well. Now and then mother or father has read one of the old favorites aloud from beginning to end just to share the joy of the reading. But usually the book has been read aloud until the interest of the small hearer has been roused to the point when he must finish it for himself or, if it proves too hard for him alone, he has been helped through the difficult places. As time went on, leadership in reading has rested not with the older members but with the younger group, who have gone far ahead with some new development or special interest.

Because they have been given so many beginnings in the early years and in the home itself, new and even difficult interests have been acquired by the group. The children of one family, for example, learned while they were tiny things the squares of all numbers from one to twenty-five and all sorts of rapid multiplications and short cuts, which they exhibited to the admiration of guests and the doubtful approval of teachers and fellow students at school. The father had models made of a wooden cone which could be taken apart into sections and of a square which could be dissected, so that conic sections and  $(a + b)^2$

$= a^2 + 2ab + b^2$  were soon recognized not as unattractive strangers, but as old friends. They collected rocks, petrified wood and arrow heads, metals, samples of materials and anything else that could be gathered on excursions into the country or into industry, until all the sciences became methods of understanding objects already known to them. They strapped a pair of field glasses to an engineer's surveying tripod and made a primitive and rather shaky little telescope which gave them a peep into enough astronomy to wish for more. They were encouraged to dip into all sorts of books and acquired, if not great knowledge, enough so that they would not feel strange in any field. They heard at each meal a German, a French and an Italian record on the graphophone, so that the sound of these tongues would not be unfamiliar, though they might not grasp the words. All this in preparation, so that, when an opportunity came to learn or go or do, they knew enough at least to appreciate the chance they were getting.

They learned that even a little knowledge is sometimes a help. Their father was at one time ill in an army hospital. A poor Polish



boy in one of the wards refused to have anything done for him because he was utterly strange and suspicious of every one and everything. The father went to him and said the only two Polish words he knew (they meant "How do you do?") which he had learned from Polish workers in his industry. The poor boy said not one word in reply, but turned to his nurse with a look that gave her permission to go ahead: he believed in an institution where there was one person who could speak two words of his beloved native tongue. This was a thrilling tale to the children. Who could tell when the least bit of knowledge they acquired might not open the door to an adventure like this?

I should have said, perhaps, that much of this knowledge may be most happily learned in games, old games like that of "Authors," new games like the one in which the squares were learned—merely a blue print of the arithmetic chart with all the squares neatly arranged and a set of pins with bright colored heads with which each participant could mark his progress. Even games of chance sometimes—but we shall have more to say of these in the next chapter. Perhaps some of the



pedagogues who object to contests and rewards and prizes will object to our making learning a game. I never could quite see why. The psychologists say that a pleasurable feeling is an aid to learning; the psychiatrists that things associated with pleasure are easily remembered. Why not add to the joy of using knowledge, joy in the acquiring of it? Think of the advantage of having a bit of knowledge return each time it is needed, bringing with it the happy memory of the game during which it was first learned. Besides, in our project of living together there is no happier experience than playing together and the play is all the better if it entertains and holds the group together and at the same time gives the participants material which is of actual use in many situations later on.

Perhaps it is because of some of this learning and enjoying together that a family group, as it reviews its progress under the plan we have outlined, finds it has developed an interest in life and a real love for it, a love of people and a love of things. We are all supposed to have been born with these, but they do grow stronger as we are taught to observe and to know why people and things are in-

teresting. Such a plan does not dull or do away with youthful enthusiasms or turn the children into old men and women before their time. They love dolls and toys and the small replicas of objects that seem to make such a special appeal to small people. It is no part of the plan that they should outgrow youthful ideas and youthful pleasures; rather always to have others waiting for them just within sight, so that as they lay aside their toys or childish interests of themselves, there are worthwhile substitutes to take their places. Even Santa Claus and the Easter Bunny and the old Home and Holiday myths are not ruthlessly destroyed. The children are made to feel the spirit back of these stories before they ever hear them, and when their questions come, as they will, they themselves already have the clues to the explanations which make them not illusions but expressions of the love for which they stand.

The children have learned, too, that the purpose of living together is to take a joy in sharing their own possessions, friends and activities. This habit once formed, can be cultivated everywhere—traveling, where one shops for one's favorite brother as well as one's self, or

on the beach in summer, where all the children of the neighborhood join Daddy's athletic contests and turn somersaults and stand on each other's shoulders and do all the other sand and water tricks. When the family is large enough to make it habitual within and easy outside, sharing is a much more natural habit. The small group can acquire it, however, by affiliating closely with other small neighborhood groups. Even punishments may be shared. If rocks are thrown and no one can find the guilty party, all the boys of the neighborhood may be sent to bed; the telephone makes it easy to spread the information, and one treatment is usually sufficient. The old saying "a pleasure shared is a pleasure doubled, a sorrow shared is a sorrow divided" is a true one, but that does not make either the joy or the grief less effective.

The observer trained to find interest in all sorts of people and things goes on acquiring information, and becomes in time a contributing and valuable member of any group. To be interested means usually to listen intelligently—that is, if one can suppress one's desire to comment long enough to do so—and an interested listener is always sure of a wel-

come. He should become in time an interesting speaker also, or at least one worth hearing. He may, even though he is a very small person, astonish an older group by his close attention and the telling remarks he can make if he is called upon.

The family has learned, too, through this plan of living, to delegate and to take responsibility. One can scarcely imagine a small person so brought up, saying, "Of course I like Shakespeare; Polly doesn't, she told me so, now *my* mother would never allow that." The child would have been "exposed" to Shakespeare and helped to appreciate him but never forced to. Every member of the group will have been taught to feel that just as he has his part in activities, so he has his responsibility, not only for himself but for the group. This will mean that come upon him where we may, we will find him taking that part and that responsibility.

That assurance is, after all, the greatest achievement and satisfaction we can have, for it means that no matter what changes may come and how the set-up of the future may differ from the past, he is prepared to go ahead. Changes are no calamity; they bring

with them growth and development. We hope the mechanisms of planning and performing we have tried to set up are flexible enough to meet them, but if this has not proved to be so, we should not despair. We have sought adequately to prepare the members of our group, and the group as a whole, so that if necessary they could set up new mechanisms to meet any need or situation. This accomplished, we can look back over the road we have come with interest and to that which lies ahead with confidence.

## CHAPTER XVI

### THE LOOK UP

#### What Guides Us?

PERHAPS we should have paused long ago to look at the convictions and motives that have been guiding us. They were, of course, implicit in our plans. Before we look ahead let us discuss them in a little detail.

First and underlying all the rest, there is a belief in law, the realization that nothing happens by chance in this world, but that effects inevitably follow causes. This leads to a belief in the stability of life, that it is worth while to plan and to work, that one may expect results if one makes efforts. It gives us an assurance of permanence, a feeling that if we construct carefully and well we may hope that the results will last and give us satisfaction. This belief in law is like a well-grounded partnership in which the junior partner has absolute faith and trust in the senior. If law is what we believe it is, the bond that holds the universe together, that inevitably links

cause to effect, then we may devote ourselves whole-heartedly to our activity with complete confidence that law will see to the results.

We found this underlying law in our studies of heredity, in the transfer of traits and aptitudes from one generation to another. We found that each generation, if it made efforts to conserve and add to the best of the past, could start out with a worth-while endowment. We found, on the other hand, that when we allowed ourselves to lapse, results inevitably followed which we had to rectify or endure. We found, too, many exceptions which we could not explain; but although these revealed gaps in the completeness of the group of facts we had assembled, they did not shake our faith in the law. Neither did they prevent us from believing in the power of environment and education. We used the positive factors in both heredity and environment, considering each as a cause for effort, and looked forward confidently to results.

The underlying laws in the exact sciences we stressed also. A little child can learn to see them, and to find both comfort and assurance of stability in the fact that two and two always make four. Adults as well as children



sometimes get the notion that laws hamper and restrict, that it would be a pleasing surprise to wake up some day to find that two and two make five. They delude themselves. The underlying laws of scientific validity really set us free. How could we devote ourselves to work if we had to worry constantly about the outcome? If we can learn that the fundamental laws are formulæ which classify and set in order all sorts of things we know and want to use, they become for each one of us valuable discoveries. Even to the child, mathematics, physics, astronomy, and the other sciences approached in this way become orderly and hence understandable from the beginning. We need not encounter the confusion, clutter and haziness of presentation which make comprehension difficult if we learn these sciences on the basis of their elemental laws. The case method of studying one occurrence after another and finally deducing the law, has advantages especially for the experienced thinker, but also for a child if he is properly guided; and in this age of unrest, the sooner we can understand why conditions are as they are by acquiring a knowl-

edge of the underlying laws, the sooner we can stabilize our own thinking and living.

A generation or two ago a child learning his multiplication tables would recite or sing his way through them without comment. They were accepted as a set of tools, a heritage of the ages. The child of to-day questions as he goes, and may end by asking, "Do they always come out like that?" The very fact that he asks this question shows that he senses the prevalent instability. His evident satisfaction in the affirmative answer indicates his even more fundamental desire for something sure to depend on. We have done far too much arguing, I think, on the hypothesis that young people enjoy instability and restlessness and a feeling that the universe is the result of chance and runs on lawlessly. Most of the cases of despondency in the young that I have been able to observe and study, reveal dissatisfaction with too much freedom and the feeling of instability, and a longing for something stable and permanent to lean upon. Knowledge of the sciences, especially of astronomy, whose laws have held through the ages, will help these young people to gain or regain the stability they crave.

When we come to the less exact sciences like psychology, we do not leave the law but come rather to where the factors are so complicated that we cannot watch the working out of the law so plainly. We know, for example, that every urge is a cause and that we may look for its effect. We long for appreciation, and we go where we find it; we long to exercise power, and we select as a friend some one willing to let us lead; we long for the stimulus of competition, and we choose a job for which there are many applicants. The effects may seem to have different causes, but psychology finds the underlying one. If we set out with the idea that there are no laws governing our actions and fail to look for them, we are not so apt to find them. For myself, I have never found laws more interesting and helpful, nor more beautifully expounded, than James' laws of habit formation. One can develop from them a complete project: apply them, and you learn to form the desired habit efficiently and permanently; break them, and quickly the learning process is deflected and retarded.

This mention of the learning process recalls the plateaus, previously referred to, which appear in any graph of progress in the acquisi-

tion of knowledge or skill. Fundamental laws apply here too. We all know that every once in a while as we learn, we come to periods when we do not seem to improve at all. The line on our chart flattens out instead of continuing to climb, and unless we understand the laws of progress we cannot tell whether our development has been delayed by chance or by some logical, definite cause. Without this knowledge the teacher may apply wrong remedies, or fail to apply any at all, and both teacher and pupil may be discouraged and reluctant to continue. With it both may realize that the check was caused by loss of interest, deviation from method or the occurrence of new and unexpected difficulties. For example, these three causes combined to discourage the efforts of two high school girls learning to sew. Their ambitions outrunning their skill, they had purchased material for two sport skirts and worked with zest till they discovered that neither skirt fitted. Their ardor for any kind of sewing then cooled and they put the material away, until a friend hearing the tale showed them how to make one skirt of two fronts, the other of two backs, and how, by introducing novel

stitching and pockets they could have something unique and smart. Their interest revived, their mistakes understood, their difficulties overcome by the remaking of the skirts, sewing became a game of wit and skill to them and has continued so to their pleasure and profit ever since. If none of these remedies succeed in sending the line upward, it is well for both teacher and pupil to realize that a stage has been reached when the pupil must mark time for a little while, till his mind assimilates and integrates the information he has been gaining. Neither need be discouraged if they understand that this is a condition of all progress, and both may then be reconciled to wait in patience until the learner is ready to go ahead.

I have gone into this at some length because it seems to me that as children and adults we must naturally come to many plateaus in our physical, mental and emotional development. In every case the best method is to find out what the cause is. We simply cannot develop and progress in every way all the time. We may not be ourselves receiving or supplying our children with enough material on which to grow; we may not be receiving or

supplying an incentive to development; and even if we have met both these needs and all the others we can think of, we may not have allowed time enough for mind or body to absorb and store away what they need. We are coming more and more to understand the period of adolescence, and how such a time of change and growth should be handled. I sometimes think this period is not so brief as it has been supposed to be. The same conditions seem to repeat themselves in all of us, to some degree at least, many times during our lives, and in some of us most of the time. Those of us who believe that this is so should have more tolerance and sympathy for others.

Another aspect of law that we may well stress is its relation to beauty. That to my mind is one of the chief values in the teaching of esthetics. Even little children can learn to appreciate esthetics as they can psychology and economics. The determination of the right relation of height to width, as in the rise of steps to the tread, is a first rule in architecture. We may measure and count the doors and windows, and study the relation of the height of a room to its size. This became so real a game to the children of one home that



a small member of eight years stood up on the Fifth Avenue 'bus as he passed the Public Library and shouted, much to his own satisfaction and the amusement of the hearers, "Look, Mother, pure Corinthian!" Children gradually develop an appreciation of the underlying laws of architecture which will make every building, from their own home to Rheims Cathedral or the Woolworth Building, interesting.

The same is true of sculpture. Lessing's "Laocoön" may be explained in simple words so that even the small ones realize its beauty of proportion and reality, and the laws which govern these effects. And in painting the child may learn to understand perspective, the relation of figure to background, and that the portrayal of beautiful flesh is the result of an authentic knowledge of anatomy. He learns, too, to look for the laws in music and in dancing, to feel the pulse of rhythm that is the fundamental law upon which all the rest are built. When he has once learned this, not only all music but all sound and vibration become interesting to him. He develops a sense for rhythm and feels it in the sea, the wind and all natural phenomena, the boat, the train, ma-



chinery, heart-beats, breathing, laughing, crying, in everything that enters his life. He becomes aware of the likenesses and differences of measure but also the great similarity that runs through all the variations. We are finding these studies in rhythms interesting and significant as we carry them on in industry. We are discovering such satisfaction in the rhythms one initiates oneself and which expresses one's self and one's work, and such dissatisfaction in rhythms which interrupt or are imposed, that I hope much more may be done to teach children the importance of rhythm study. They express themselves so naturally in singing and dancing and eurythmic activities of every sort that they should easily derive added satisfaction from knowing something of the laws that govern these activities.

The more we go into these laws the more we realize why artists who have done creative work in one field can turn easily to another. They have learned the laws, consciously or unconsciously, and the rest is largely a matter of acquiring the equipment and technique of expression. If this is so, surely we should equip our children to perceive and appreciate

the fundamental laws and help them to self-expression. We naturally love the beautiful. People who appreciate these laws will not destroy beauty, whatever form it may take, for they know they will only do great injury to themselves. Ultimately, when we all understand the beauty of law and the beauty which law creates, childhood and youth, marriage and family life will also come to be cherished and protected for the laws which govern them.

If we appreciate that beauty is the result of observance of the law, we will respect the law as well. We need to think of the law of the land as beneficent and beautiful. We can make children understand the reason for law, and why we delegate certain of our rights as individuals to a group to exercise for us. We have begun by bringing them to feel the friendliness of the police and the fire department and all the other activities which personify the law. When representatives of the law are not as attractive as they might be in appearance or manner, it is difficult to support this teaching by example. Those of us who live in the suburbs where policemen and firemen have time to be human, however, know

that they are not too busy to call on a small boy in the hospital or make their headquarters the favorite meeting place of the youngsters of the neighborhood. When this is the case, training children to feel that all law is based on the desire to protect and help the people of the community becomes a simple matter. Some laws may not be good, some may be misinterpreted, some may seem to discriminate or work hardship, but fundamentally the aim of the law is right. If we do not like a law we have the opportunity and responsibility to see that changes are made. In the meantime we must obey it until it is changed. To do otherwise is to undermine our whole social stability.

To teach a child to evade or think lightly of the law, to consider it a daring deed to see how far he can go in disobeying it without getting caught is, to my mind, a crime; not because of the results, serious as they may be, but because of the effect on his attitude toward all law. We must teach him to believe in and respect its principle, and if we allow him to misunderstand its purpose or laugh at it because others do, we can never hope that he will interpret the law wisely or learn to make it serviceable to himself.

He must also acquire some knowledge of the dangers of breaking laws, whether they be the laws of his city or country or those of health, physical, mental and emotional. I believe in stressing the positive rather than the negative side here, though it may be well to let some children see with their own eyes the results of the infraction of health laws. A child who is inclined to "try anything once" may be taken through the accident ward of a hospital; the child who is fussy about food may need to see the waifs in an infant shelter; a lively adolescent who preaches "freedom" and threatens to practice it, may profit by a visit to a refuge for those who have plunged into excesses. But we must always be sure the remedy will not do more harm than the disease, for an emotional, sensitive child may be excited or shocked rather than warned and brought to balance. Fear is not the best of motives, and we have in art and in life splendid examples of healthful living which should be enough to motivate the child.

He must come to know the danger of excess, especially of excess in a habit or indulgence which might be harmful, such as smoking. I feel it is most unwise to go beyond

our facts, to say that a habit is or is not harmful when we are influenced by taste or feeling rather than facts. I do feel, however, that since we know those who do not smoke have not been injured while many smokers have, and many more may be, we have a right to stress the advisability of not forming this habit.

All our habit studies should help us here. To draw attention to habits which are evil masters, like the drug habit and the habit of drinking, can do no harm. Here again, however, fear is not a good incentive. We should be careful to avoid making the development of such a bad habit an adventure, a dare or a defiance. The chief point to emphasize is the part that control plays in habit formation. We may investigate at length the effect of certain habits on our self-control. If a habit threatens to control us instead of our controlling it, we must throw it off before its grip becomes too strong. A child who is tempted to indulge himself to excess in eating or playing or staying up late, can learn to understand the danger of losing control of his own habits if it is brought home to him through his own special tendency to indulgence. If he

works out a schedule for himself which eliminates the habit even from discussion, he will learn, too, how great a disturbance it was making in his life. Those of us who never smoke, never drink, and never gamble may miss the real stimulus and amusement that comes from resisting temptation, but at least we save the time which those who do indulge in these habits lose in making and remaking resolutions to give them up.

The chief safeguard against gambling is to think all games through, to play them and learn that, according to the laws of statistical regularity, to win at them consistently is impossible. One father rigged up a fine set of games of chance, and the family group spent many a happy afternoon or evening playing them. He always ran the bank, watched what happened, pointed out the reasons for success or failure and charted the results carefully. This family group as they grow older may gamble for amusement, if the prayers of their ancestors remain unheeded, but they will never gamble with the expectation of making permanent winnings, for they know that to play long enough is to lose in the end.

Without some form of religion there can be



no real respect for law. The form will depend on the background, training and temperament of the individual, but no one who tries to follow universal laws back to their Creator, or who has eyes to see Him in them and in their manifestations, can live without some belief. No one can appreciate the grandeur of the stars and the immensity of the solar system in space and time, without reverencing the power that conceived them. Appreciation and reverence for the magnificent also give those who are capable of them a keener understanding and gratitude for nature, art, music, heroism, whatever is fine on our own sphere.

We have spoken before of the necessity of emphasizing successes rather than failures. We should try to carry this beyond our work or play into every phase of our lives. It has become a fad lately to emphasize the defects of our heroes in an endeavor to make them seem more lifelike. Perhaps this is in an attempt to make emulation of their achievements more possible; but at times this pulling them down from their pedestals seems to be induced, unconsciously, by jealousy or desire for compensation. Many of the so-called de-



fects in our great men were those of their race or their age or their time, others came from their training, others from inherent limitations. To a psychiatrist these are all interesting, but is it necessary that they be stressed when we are looking for qualities and deeds to love and admire and copy? We have not forgotten, have we, what it is to be thrilled by a great leader, in the flesh or in the past? We should not deny this stimulus to our children. We should point out to them what these defects in their heroes really were—handicaps, which as great men they met and overcame.

Children should be taught to reverence and admire fine emotions. Courage, loyalty, devotion, love, unselfishness, charity, may be old-fashioned terms but the qualities they name are as moving as ever when embodied in personalities. We are not afraid to admire personalities, why are we so shy of admiring the qualities that make them what they are? Appreciation brings with it the capacity for continued respect not only for individuals but for relationships, for marriage and parenthood, for the home as the place where these function. If we cultivate in our children reverence for fine emotions, reverence for

beauty, reverence for life, outward observances will take care of themselves. That is why we despond when children must be brought up among sordid associates in ugly surroundings, with no chance to realize how interesting, beautiful and worth-while life can be. That is why we feel that living with our children, if we can make that life mean all it should, is the most genuine educative process.

We must ourselves have a sense of real values and the ability to pass them on to our children. Our investigation into laws and the sciences behind these values will help us here. No one can study astronomy—no one can look at a photograph of a star-cluster and hear from the person he respects most and loves best, "Why worry about little things? Look at that, and remember that life is but a geological wink!"—without feeling that importance or unimportance are relative terms. The long look back, the look around, and the look up, all make us feel the limitless possibilities of life. We have come a long way from the days of stardust but we are not here by chance. We can trace the whence and understand, partially at least, the why. That ought to help us to forecast the whither.

## CHAPTER XVII

### THE LOOK AHEAD

#### What Is Our Goal?

To express in words the nature of the final goal we hope to attain in our living together as a family is not an easy matter. But neither was it easy to formulate the family project in the first place or to make the plans to carry it out, and as we look back now over the way we have come, we find difficulty also in measuring the success of our life and accomplishments. We need not be discouraged, therefore, if we do not find a phrase to describe our goal precisely. The desire to attain a goal and some idea of what that goal may be, is sufficient. At this point we need only to stop and measure our progress by answering as honestly as we can, two questions: Are we getting what we want from life? On the record of past achievement, can we hope to get it?

The family group that started with two, has expanded, perhaps scattered. Is it held together by ties of common experience and common enjoyment? Was the plan successful

enough so that the children now grown want to set up similar plans for their own lives with their children? Are the younger ones finding it as satisfying as the older ones did? Does it help make each one adequate and integrate the group? That the life experience together has been absorbing, every minute of it, we may admit at the start. The definite project we have followed has not taken the adventure out of the undertaking. Surprises or unexpected situations were always just around the corner, unlooked for difficulties and unexpected satisfactions everywhere. Every day offered new opportunity to try out some cherished plan. The project may not have proved all that we expected. Some members of the group may not have liked the tasks or play we had expected they would like; but then again, they have liked many of the enterprises we had not expected them to. Some worthwhile projects have had to be abandoned because they did not meet the group needs. Others set aside without due consideration have proved on revaluation to possess features which could be employed in new projects. Gradually and inevitably members of the group have left the home to par-

ticipate in other groups, or some, preferring to give all their energies to one activity, have had no time for others in the home or outside. That is as it should be. If the work they gave up in the original group had to be continued, some one else was always available to carry it on. Work essential to special circumstances has been discontinued as the circumstances passed.

The mechanism of the home routine has changed considerably. All sorts of short-cuts in time and effort have been devised. The earlier methods essential to the educative process are available still if needed for reference or if the newer cuts do not get the desired results. With changes in the personnel of the group have come changes in leadership, in assignment of responsibility, sometimes in activities. It is not the changes, but the manner in which they have been met, that is important.

Even though every project has not been successful, the failures cannot be counted as total loss. Traced back, they are found to be due to some lack, the discovery of which prevented their repetition. Sometimes sufficient information to carry the project to completion was

not available in general or to our group in particular; sometimes the fault lay in the lack of control or balance of those who undertook the work; sometimes it lay with the parents in discounting too heavily the nature of the handicaps to be overcome or estimating wrongly the abilities and aptitudes of the members of the group. Such mistakes or lapses in judgment are inevitable. If we were all omniscient enough to foresee them, there would be no need for our endeavors to make living together a happy and gratifying achievement. Though we are all human and prone to err, we are also capable of profiting by experience. There is only one wiser course than to admit our mistakes—for mistakes admitted can be rectified—and that is to adopt the motto, "I may make every mistake once, perhaps even twice, but I will not make the same mistake three times."

However successful our projects have proved in themselves, they can only be considered as successes in our final analysis if they have contributed to the achievement of our aim to make each member of the family an adequate individual. By adequate I do not mean free. No one who disregards all law or



relationship, or sets out to accomplish some end of and by himself, is free; he is a slave to his own selfishness or ambition. Education has been defined as "training men to seek and bear responsibility." This does not mean that responsibility should be taken so seriously that it becomes a burden and a hindrance to activity. Neither does it mean that it can be accepted lightly and as a matter of course. Responsibility should be welcomed as a challenge and a spur to action, and those who are called on to assume it should feel that it comes to them not as an obligation but as a distinction and opportunity. Those men and women who recognize their relationships and obligations, who understand that responsibilities accompany possession and authority, and who are able to assume them and carry them through without losing courage or perspective, are the real and adequate citizens of the world. If through planning and carrying on the home projects with us our boys and girls have obtained the training and knowledge to equip them to meet responsibilities in their later lives outside the home, we can indeed count ourselves successful.

All people cannot assume the same respon-



sibilities, nor do we mean to suggest that our young people should set out with any noble resolve or expectation of shouldering responsibility wherever it offers. Those with special training and ability in art, engineering, education, or whatever it may be, will enter not only the work to which their inclination leads, but the particular branch of that work for which they are best fitted; and once there, they will shortly be marking off for themselves the particular line in which they can accomplish and contribute most. Within these limits, however, each will have ample opportunity to use all his skill and assume as much responsibility as he can carry.

Leadership naturally falls to those who show themselves able to take responsibility. Not that any rigid line is drawn in any group between leaders and followers, but work today is so functionalized that any one who reveals the quality of leadership has at least some chance to lead. Job analysis is being used more and more to fit the round peg to the round hole, and personality analysis is to discover not only what each worker can do best but where he can be placed to make the most of his possibilities.

Integrated families mean integrated clans and even larger groups, for the habit of living peacefully together and coöperating carries over into all the activities of life. I do not believe that children who grow up unaccustomed to working and playing with other people in their home, find it easy to fit into groups anywhere. Investigations in industry are proving that attitudes toward other people make or mar coöperation, and investigations in schools, including nursery schools and the home, show how early these attitudes are formed and how important it is that they be right ones. A child who gets on well with his family and has learned to be happy in group activities is not likely to have difficulty in business or social life later on. Some children seem to be born with a friendlier attitude than others; at least they require less teaching. It is not impossible to change at almost any age an unfortunate attitude that has become fixed, if the person holding it is willing to be helped, though if it can be changed before it becomes fixed the task is simpler all around.

Children brought up in large families are naturally trained to accommodate themselves easily to the ways of other groups, especially

if the opportunities for coöperation afforded by a large family are used to the best advantage. But parents of only children have also accomplished wonders, sometimes overcoming difficulties unknown to larger groups in training their children in adaptability and coöperation. In some instances the advantage is with the smaller group, for it can develop to the full every contact within its own clan and with the other family groups most closely tied to it by friendship or neighborhood. Whether the family is large or small, the parents can go out of their way deliberately to make contacts for the children's benefit they would not have made for their own, or they can reorganize their manner of living to insure wide acquaintance and variety of experience for the children. They should make this effort, for it is essential to the children's future welfare that they develop the habit of daily, almost hourly, give and take. The more the older members suffer from reluctance or inconvenience in starting or joining activities, the more evident it is that both the children and the family as a whole will greatly benefit by widening their interests.

As the members of the group develop in

adequacy, the family becomes more closely integrated, and vice versa. They will realize that the individual no more exists for the family than the family for its individuals, but that individual development and family development bind and strengthen one another like the links of a well-wrought chain.

When the majority of families appreciate the practice of intergroup coöperation, society at large will become more closely integrated. Differences of opinion which unsettle families and communities are really nothing more than the natural results of lack of appreciation of others' viewpoints and the experiences which developed them. When families and communities learn to live and work together, there can be no misunderstandings, for through coöperation come understanding and agreement. The most promising plan for securing and maintaining world peace is based on recognition of the power of group coöperation, for the same associations and customs which insure peace and satisfaction to a family will insure them also to national and international groups, though sometimes the causes of war between nations are more readily recognizable than those between members of the same fam-

ily. A child will understand a family disruption better if it is compared with a form of international conflict. As I said, however, there will be less and less cause for friction as family groups, the units of society, realize the value of mutual coöperation and forbearance.

In proportion as groups—whether family, industrial, civic, or social—coöperate with and understand one another, their interest in their mutual welfare and enterprises will grow, for where there is interest there is activity. If the activity produces results of constructive and permanent value, the greater the gain all around. If the results are small but the interest remains, the effort has not been wasted; but to stimulate interest in some mutual enterprise which promises no lasting or beneficial results is unwise. Part of our immediate and ultimate aim must always be worthwhile accomplishment, not only for the sake of the results but to make the group realize the mutual advantages in working together. Nothing is more discouraging than to feel one is slipping backward or going around in a circle.

The orderly method by which we try to conduct our project of living should help us

to know what we have come from, where we are, and what we have accomplished in getting here. It should help us, too, in setting our future pace and charting what we may expect. It should give us our values so that we know how to estimate what we have accomplished by group coöperation and to predict fairly well what we can do in the future.

Finally, we should realize as our pioneer forefathers did that the future, though more or less unknown, offers a challenge to every one to better the best of the past. Much remains to be discovered by those who choose to explore; much progress remains to be made by those who choose to make of individual and group experiences a training for those who follow; better methods remain to be desired for furthering group work and the enjoyment of that work. Best of all, there remain always greater opportunities for living with our children so that we may be educating them, slowly and surely, to meet the opportunities which will come to them in their turn in a never ending series of to-morrows.

THE END







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